



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



319

Warrington

יהוה





THE
INSPIRATION OF SCRIPTURE:

Its Limits and Effects.

BY

GEORGE WARINGTON

AUTHOR OF 'THE HISTORIC CHARACTER OF THE PENTATEUCH VINDICATED,'
'THE MOSAIC ORIGIN OF THE PENTATEUCH CONSIDERED,'
ACTONIAN PRIZE ESSAY ON 'THE PHENOMENA OF RADIATION,' ETC.

'Like every gift of God, Inspiration is bestowed for some special end to which it is exactly proportioned.'—WESTCOTT, *Introd. to the Gosp.* p. 11.

LONDON:
W. SKEFFINGTON, 163 PICCADILLY.
1867.

Rec^d 12 May 1869.

LONDON

PRINTED BY SPOTTISWOODE AND CO.

NEW-STREET SQUARE

PREFACE.

THE MATERIALS which compose the present work were not, for the most part, gathered originally with any view to publication, but simply for the satisfaction of my own mind. The line of thought and study occasioned by the publication of Bishop Colenso's books on the Pentateuch naturally brought the subject of inspiration prominently before me. I had, of course, opinions concerning it before, which on the whole were borne out by the facts which that study tended to elucidate. It was a subject, however, on which I had read but little, and until then had never very deeply considered. The essays of Bishops Browne and Ellicott in 'Aids to Faith,' and Dean Alford's remarks in his 'Prolegomena to the Gospels,' were, I believe, the only books directly bearing on the subject that had then come under my notice. I felt the necessity of more definite, and especially more *certain* views. I therefore determined to enter upon a series of investigations into those *facts* of the Bible, bearing upon the subject, which seemed most likely to afford demonstrative evidence of what inspiration really was. The most important of the results thus obtained are to be found in Chapter III. of the present treatise; those, namely, which concern New Testament quotations from the Old, parallel reports of authoritative words, and historical inaccuracies. The method pursued in all these cases

was, in the first place, to obtain a full view of the facts, then to compare and classify the phenomena presented by them, and then to deduce. Thus, I wanted to know how far the Evangelists' reports of Christ's words were consistent with each other. My plan was, first, to compare them rigidly in the original Greek, word by word, noting the differences in a literal English translation, made for the purpose, as I went along. This process was carried right through the gospels, not a single passage certainly parallel being omitted. Then the results were compared, and conclusions drawn. The effect of this course of study was, on the whole, to corroborate the views I had previously held, not, however, without some important modifications. The new light thus thrown upon my own mind made me anxious to know what had been written upon the subject by others, and accordingly every book on inspiration that came within my reach was eagerly devoured. The elaborate treatises of Dr. Lee, Prof. Gaussen, Dr. Bannerman, Dr. Wordsworth, and Dr. Hanna were carefully read, and in some cases re-read. The works of Dr. Arnold, Dean Stanley, Mr. Birks, Mr. Garbett, Mr. Westcott, Mr. Burgon, Dr. Pusey, and several others, bearing upon the subject, were perused no less carefully. Various fresh lines of inquiry thus suggested were followed out in the same manner as before, and much further light in consequence obtained. In particular, the part of the question discussed in Chapter II., that is, the internal claims and assertions of Scripture as to its own inspiration, was gone over again at this period with great care. On the whole I saw much to strengthen, but nothing to materially alter, the view I had been led to by an investigation of Scripture facts. Two things, however, seemed especially notable in the majority of writings just named: first, the little regard that was paid to these same *facts* as inherent and most important parts of the evidence to be considered; second, the overweening importance that was

assigned to *à priori* arguments and theories. It was easy to picture out an ideal book which should avoid these two crying errors, and deal with inspiration and its evidence on scientific principles, deducing the doctrine step by step from certain and well-authenticated testimonies. Growingly, as the combined course of reading and study above described went on, the desire sprang up to make at least an effort to turn this ideal picture into fact. The attempt was made, and after many delays, and much additional reading¹ and research, has at last issued in the production of the present work; how far answering to the design its author had in view it must be left for the reader to judge.

In matter, then, the present treatise corresponds almost exactly with the actual course of study by which my own opinions were led to assume a definite shape; the principal difference being that on nearly every point the evidence before myself was wider in extent than that here presented, which is merely a selection of its more salient parts, such as might suffice to demonstrate the positions adopted without wearying the reader with unnecessary detail, or swelling the volume to too great a size. In respect to *order* the parallelism fails; the order in which the different sections came before myself not being, I conceive, so natural and appropriate as that here adopted.

Of special obligations to previous writers for information and suggestion, the most important is certainly to Mr. Westcott, to whose books I owe a large part of the materials for the first chapter, as well as a great deal of invaluable suggestion for the work generally. To the elaborate treatises of Dr. Lee and Dr. Bannerman I am also much indebted, though more indirectly. Among works which I have *not* seen, but should have wished to, had they lain within my

¹ The treatise on inspiration of Mr. Lectures, &c. of Mr. Moorhouse, may Garbett, and the volume of Hulsean be especially mentioned.

reach, may be mentioned especially the treatises of Dean Goulburn and Mr. Row.

Two things only I would ask in conclusion of every one who sits down to read what I have written : first, that he will keep carefully in mind, throughout, the precise scope and limitations of the book as laid down in the Introduction ; second, that he will forget the author as much as possible, but give his most earnest and impartial attention to the facts set forth, and the warrant they afford for the conclusions deduced from them. And may the blessing of God rest upon the whole.

G. W.

LONDON : *February* 16, 1867.

CONTENTS.



	PAGE
PREFACE	iii-vi
ABBREVIATIONS AND AUTHORITIES	viii
INTRODUCTION	1-9
CHAP. I. EXTERNAL TESTIMONY	10-38
,, II. INTERNAL TESTIMONY—DIRECT	39-75
,, III. ,, ,, —INDIRECT	76-255
,, IV. CONCLUSION	256-271
APPENDIX I. THE WORD OF GOD	273-278
,, II. OLD TESTAMENT PARALLELS	279-284

ABBREVIATIONS

ADOPTED IN THE REFERENCES TO VERSIONS, MANUSCRIPTS,

- A.V. = Authorised version.
Heb. = Hebrew, or Hebrew text.
Sam. = Samaritan Pentateuch.
LXX = Septuagint version.
S = Sinaitic manuscript (fourth century).
A = Alexandrian manuscript (fifth century).
B = Vatican manuscript (fourth century).
C = Paris manuscript (fifth century).
D = Cambridge manuscript (fifth or sixth century).
D = Claromontane manuscript (sixth century).
I = Fragments of Georgian manuscripts (fifth century).
N = Fragments of Purpurean manuscript (sixth century).
PQ = Fragments of manuscripts at Walfenbuttel (sixth century).
R = Nitrian manuscript (sixth century).
T = Borgian manuscript (fifth century).
Z = Dublin manuscript (sixth century).
Ξ = Zacynthian manuscript (sixth century).

AUTHORITIES

REFERRED TO IN REGARD TO VARIOUS READINGS.

- Tischendorf's 'Septuagint.'
Davidson's 'Revision of the Old Testament Text.'
Alford's Greek Testament, fourth edition.
Scrivener's 'Collation of the Codex Sinaiticus.'

INSPIRATION, ITS LIMITS AND EFFECTS.

INTRODUCTION.

We know not beforehand, what degree or kind of natural information it were to be expected God would afford men, each by his own reason and experience; nor how far He would enable and effectually dispose them to communicate it, whatever it should be, to each other. . . . In like manner, we are wholly ignorant what degree of new knowledge it were to be expected God would give mankind by revelation, upon supposition of His affording one; or how far, or in what way, He would interpose miraculously to qualify them, to whom he should originally make the revelation, for communicating the knowledge given by it; and to secure their doing it to the age in which they should live; and to secure its being transmitted to posterity.—BUTLER, *Anal.* part ii. chap. iii.

THE ambiguity and changing usage of fundamental theological terms has ever been a fruitful source of confusion and misconception. The same truth stated in different ways, because perhaps viewed under different aspects, has seemed so diverse as almost to imply a contradiction. While, on the other hand, most opposite opinions have gained a show of similarity by being couched in terms of like complexion, but uncertain meaning. Much error, doubt, and controversy have arisen from no deeper source than the mere misapprehension of language; simple and perspicuous it may be at first, but, from some latent ambiguity, the altered sense of words produced by lapse of time, or still more the altered tone of thought of those who use them, now become obscure,

perplexing, it may be even misleading. It were easy to adduce examples of this, whose examination in detail might prove an interesting and profitable task, bearing, however but remotely on the subject now before us. That which here specially concerns us is, taking warning from these well-known facts, to seek by clear and accurate definition to avoid such misconception and confusion in the present instance, and so prepare the way for exact inquiry and clear conclusions. A preliminary step the more necessary, as there are few words so vague in primary significance, so weighty in their application, and withal so diversely applied at different times, as 'inspiration.'

Taken in its general sense, it is employed to denote any influence by which the mind is roused or energised to unusual exertion, such as we should suppose it was incapable of if left entirely to itself. In this way we still speak of 'inspired courage,' 'inspired eloquence,' 'inspired poetry,' and so forth; meaning thereby in general little more than 'extraordinary,' yet implying at the same time, whether knowingly or not, that the extraordinariness is to be ascribed rather to external influence than internal power. The application of such a term to the influence of the Holy Spirit upon the mind and soul of man was plainly most natural and for a long time its breadth of meaning, when so applied remained undiminished. All spiritual influence was 'inspiration;' all Christians were, more or less, 'inspired.' Whatever good, in thought or word or deed, there was in any man, which came to him from God, he had it by His 'inspiration.' The use of the term concerning ordinary Christians and their common spiritual graces, in the formularies of our own Church,¹ to go no further back, still testifies to this it

¹ See the 13th Article, the opening Collect in the Communion Service, the Collect for the fifth Sunday after Easter, and also the use of the word 'inspire' in the prayer for the Church Militant.

Primary theological meaning. Gradually, however, its application was narrowed to the Scriptures only; its sense restricted to that special gift of knowledge and wisdom possessed by those who wrote them. Yet still it was left wide enough to comprehend within itself every diverse form that gift assumed, from direct revelation to mere mental superintendence. The 'inspiration' of Scripture, on this view (still very commonly prevalent), is, in fact, coextensive and synonymous with its *Divine authority*. More lately still a further distinction has been introduced, tending yet again to narrow the application of the term, and define its sense. Revelation, hitherto regarded merely as a part of inspiration, is now by many separated altogether from it, as something entirely different in its nature, and independent in its action. The distinction is a real one, and, except in the particular mode of stating it, by no means new; it helps, moreover, very much to simplify the discussion of the nature and effects of inspiration, properly so called; and is thus, on all grounds, well worthy of adoption.

Briefly stated, the distinction is as follows:—Revelation is the supernatural *communication* of knowledge from God to men; Inspiration is the supernatural *direction* vouchsafed to men to enable them rightly to instruct and guide their fellows. There are, indeed, many other ways in which God has been pleased to make known His truth, besides such direct communication; ways natural and common to all men; namely, by His works in nature, by His providence and moral government, and by the yearning intuitions of man's conscience; all which might be fairly, and, indeed, are often actually, classed as modes of revelation. It will be convenient however, here, to restrict the term to that peculiar supernatural mode which forms the basis of Scripture teaching. So, again, there are many other ways in which God has influenced men to make them apt instructors, namely,

by His ordinary gifts of wisdom, zeal, and knowledge ; all which might justly be included, as in former times they were, under inspiration ; influences natural and common, more or less, to all men. But, again, it is more convenient, practically, to restrict this term also to that special supernatural influence exerted on the Scripture writers.

That such supernatural communication and direction were really concerned in the origin of Scripture, and form its distinctive characteristics : this is assumed as granted ; not, indeed, as being necessarily self-evident, or incapable of dispute, but simply as belonging to another and earlier stage of inquiry than that here intended to be followed out. The object of the present work is not to discuss the *fact* of inspiration, still less the general Divine authority of Scripture, but (these being supposed to be admitted) to investigate the further and independent question of the practical *results* arising from such inspiration. In other words, to inquire how far, and in what respects, the Bible, thus written under supernatural direction, *differs* from what we might reasonably suppose it would have been if written *without* such supernatural direction.

It is conceded on all hands that there are in the Bible two very distinct and diverse elements, the Divine and the human. The supernatural directive Power which inspired its authors did not (say theologians even of the extremest school) employ them merely as scribes to put in writing the words dictated to them, but as thinking, intelligent agents, exercising every faculty upon their work as truly as they would have done if writing entirely of themselves. Hence in some respects, it is admitted, the Bible as we now have it, inspired, is the same as we may suppose it would have been, uninspired. Certain characteristics there are which are chargeable solely to the human authors, not in any sense to the actuating Spirit. Of this kind may be mentioned

the general *form* of the books of Scripture, their language, style, and to some extent phraseology. Had there been no such thing as inspiration, it is morally certain that narratives embodying the main facts of God's dealings and revelations, both under the Old and New Covenants; songs for Divine worship, poems, exhortations, letters to Churches, and such like, would have been written, having a general similarity to those we now possess in the Bible; composed, moreover, in the same languages, whether Hebrew, Chaldee, or Greek, and presenting similar peculiarities of style and phraseology. These things are without doubt the natural *media* through which God worked, and for which, therefore, He is responsible only governmentally; that is to say, He has permitted them, and used them, but is not answerable for them morally. To some, perhaps, this distinction of responsibility may seem mere hair-splitting, but a moment's reference to a strictly parallel case will show it to be both just and necessary.

If God be the supreme Governor and Disposer of the world, it follows at once that He is responsible *governmentally* for every event that transpires; for all things happen by His permission, and tend directly or indirectly to the accomplishment of His ends. Yet to hold Him therefore morally answerable for the character of every event would be manifestly unjust, since a large proportion are the result of uncontrolled free-will. He can clearly only be held morally responsible for those things which are done at His command, or under His immediate direction, and for other things only in so far as they are thus done.

Just so in the Bible. Every characteristic was undoubtedly permitted by God, and employed to carry out His purposes; yet can He be held morally responsible only for those which can be shown to have originated immediately from Himself. While with respect to the others, this parallel case shows us further that they *may* possibly be imperfect or even evil,

since both imperfect and evil things are certainly used by God as instruments in the government of the world. At all events the mere fact of their permission and employment is no proof of their perfection or goodness. As little can the argument avail, that these human characteristics are used for good ends, are plainly advantageous; for every end of God is good, and every, even evil, thing subserving such end is of necessity therefore advantageous; yet is this no justification for the evil.

But if the Bible be thus admittedly made up of two such diverse elements, the one perfect and certainly good, the other imperfect and possibly evil, the exact discrimination between them is plainly a matter of the gravest importance. The teaching of the Bible in respect to religion and morality is accepted by millions as infallible truth, and has commanded the respect and veneration even of many who disbelieve its inspiration. To whom is this teaching to be ascribed? Again, the statements of the Bible on these points, but more especially on other subsidiary matters, such as history, science, &c., have frequently been made the subject of loud objections. Against whom are these objections urged? These are in brief the two great questions with which we have to deal. If, on the one side, we say that the Bible is wholly human, and so ascribe to man what is really God's, then indeed the objections for the most part fall powerless to the ground, but the authority of the teaching is altogether set aside, and at the same time far too high an estimate is formed of the capabilities of the unaided human mind. If, on the other hand, we say the Bible is wholly Divine, and so ascribe to God what is really man's, then indeed the authority of the teaching is retained, but every objection instantly becomes an objection to the truth of God, and must be shown to be at least possibly futile before the Bible as a whole can be accepted as a safe and certain guide; while by ascribing

human characteristics to God our sense of His perfections must also suffer not a little. The importance, practically as well as controversially, of having the true limits of these two elements clearly defined cannot well then be overrated.

The evidence on which our definition must be based may be divided in the main into three classes.

1. External testimony:—the reception and employment of the Scriptures by the Church of God, first Jewish and then Christian.

2. Direct internal testimony:—the statements and claims of the Bible with respect to its own origin, authority, and character.

3. Indirect internal testimony:—the facts and phenomena of the Bible, as bearing witness to the twofold influence concerned in its composition.

The particular value and precise bearing of each of these will be considered as they successively come under discussion. All that is here necessary is to describe the general mode of treatment in regard to them proposed to be adopted, as this will be found to differ very materially from that commonly followed.

The ordinary method may be thus described:—Inspiration being taken, for the most part, as equivalent to Divine authority, from whatever source derived, the first step is to set forth the various evidence on which this authority rests. This is easily done, and the proposition established that this authority or inspiration extends through every part, and is absolutely supreme. This done, the next step is to found on this acknowledged basis certain dogmatic conclusions as to what human characteristics are admissible in such a book, what certainly excluded. Thus the theory of inspiration advocated is rendered complete. If now any critic should come forward and object that some of these inadmissible characteristics are in fact *present*, this is at once represented as an objection, not

to the theory of inspiration just set up, but to inspiration itself. It is treated accordingly:—by some denounced as heretical and blasphemous; by others salved over with some specious explanation; by others simply set aside, as (whether explicable or not) certainly of no weight against the overwhelming evidence on the other side. Let us not be thought to exaggerate. Turn to any of the popular treatises in defence of inspiration, and see if it be not a fact that the possibility of errors, discrepancies, misquotations, and such like, existing in Scripture, is almost invariably settled, or taken for granted, before a single alleged instance of either is discussed. While some are even found to go the length of openly avowing, as one of their fundamental principles, that phenomena which in any other book would rightly be regarded as signs of human frailty, in the Bible are to be looked upon as signs of Divine perfection; because, forsooth, the Bible is inspired, and it is inconsistent and unreasonable to suppose that an inspired book can be contaminated with aught of human imperfection not absolutely inevitable to its form and purpose, which, of course, such blemishes as those in question are not.

Now from this, the popular method of handling the question, that here proposed to be followed differs in three notable particulars.

First, we propose to consider, not the general authority of Scripture, but strictly its inspiration. Whatever measure of authority therefore belongs to any fact or statement by virtue of its *revelation*, whatever Divine characteristic there is in Scripture which is traceable solely to the *origin* of its teaching as distinguished from its *form*, that we must carefully eliminate as irrelevant to our proper subject. In the same way whatever expressions or characteristics there are which are explicable by reference to the ordinary gracious operations of the Holy Spirit on the minds of the writers, such as any other godly men might experience, these also must be set

aside as irrelevant. We have to do with the *supernatural direction* under which the Scripture writers wrote their several books, and nothing else.

Second, our object being not to theorise, but to deduce, we shall regard as proper evidence every testimony, fact, or statement, which can tend to establish the existence of any characteristic in Scripture, whether Divine or human. To confine ourselves wholly to the former class, and then arbitrarily assume the extent and importance of the latter, can only lead to mistaken and one-sided views. By giving equal attention to both we may hope to determine at least approximately the true relation existing between them.

Third, we do not profess to know at all beforehand what kind of Bible it was just and right for God to have given us, nor what characteristics it was necessary that it should possess in order to accomplish His purposes.¹ We desire simply to know what characteristics it *does* possess. And to this end we shall endeavour to judge of it, as we might judge of the authorship of any other book. In so far as the testimony of the Church concerning it, its own claims, or its own internal character, show it to differ from and transcend a mere human work, in so far we shall hold it to be Divine. In so far as these same sources of evidence show it to resemble a human work, and to be more or less distinctly inferior to a Divine one, in so far we shall hold it to be human.

It remains now to apply these principles to the details of the investigation.

¹ This error of attempting to argue concerning the character of Christianity and the Bible on purely *à priori* grounds is well exposed by Bishop Butler in his *Analogy*, part ii. chap. iii.

CHAPTER I.

EXTERNAL TESTIMONY.

These are they which the Fathers included within the Canon, and out of which they willed the assertions of our Faith to be established.—RUFINUS, *Comm. in Symb. Apost.* § 37.

THE controversy on inspiration is essentially a modern controversy. The external evidence on which our faith in inspiration rests is essentially ancient. That the two do not readily adapt themselves to each other, is therefore no more than might be reasonably expected. The *fact* of inspiration, indeed, lying as it does at the very basis of the authority and just interpretation of Scripture, is evidenced by testimony the most complete and satisfactory. But of its precise *nature* or *effects* that testimony tells us very little. The doctrine was undisputed, and in consequence undefined. No controversy marred the simplicity and unity of ancient faith concerning it; no dogmatic statement of the Church's creed was needed, and so none exists. We are left to gather what that statement would have been, if controversy had arisen, from implication and induction, rather than distinct assertion. Hence on many points now vigorously contested we can obtain but scanty and uncertain information. Still, little as there is which bears directly on our present subject, that little is not lightly to be overlooked. Our faith in the Bible, and in Bible truth, rests of necessity in great part upon the witness and the teaching of the Church. To know, therefore, exactly *how far* the Church, in receiving

and expounding the Bible, has defined the nature of its inspiration, is most important. Such knowledge may not indeed enable us to decide authoritatively on many of the particular details now discussed ; but it will at least enable us to lay down certain general principles and truths, on which our faith in inspiration, if it be the faith of God's Church, must rest, by which it must be bound. It is with this view, rather than as casting any special light upon the peculiarities of modern controversy, that we purpose now briefly to set forth the leading outlines of external testimony.

It may be conveniently classed under two heads :—1. That deduced by *implication* from the acceptance of the Bible by the Church, and the reverence accorded to it. 2. That obtained by *induction* from the statements and opinions of eminent writers.

I. Firstly, then, of the testimony to inspiration implied in the Church's reception of the Bible.

Many nations, many religious systems, have sacred books, which are revered, studied, commented upon, and carefully preserved in a manner not unlike the Church's method with Holy Scripture. Leaving out of account the Mahometan Koran, as manifestly written in imitation of the Bible ; omitting also, for the same reason, the latest production of the kind, the Book of Mormon ; there remain at least three notable examples of such sacred writings, more or less analogous, in their relation to their respective religions, to the Christian Scriptures. In India, as the foundation of Brahminism, are the ancient Vedas ; in Persia, as the sacred oracles of Parseeism, the Zend-avesta ; in China, the voluminous works and editings of Confucius. Each of these may claim, for at least part of its contents, an antiquity equal to some portions of the Old Testament. Each of them may boast of having exercised a most important influence upon

the religious condition of mankind. Nor can any vital distinction be drawn in respect to the outward form or general character of these writings. Like the Old Testament Scriptures, they consist very largely of poetry, contain also laws, histories, moral maxims, and records of professed revelations. The committal of such to writing, then, by the founders or principal promoters of any religion, must be regarded very much as a thing of course, the natural precaution to insure its preservation in original purity; while the reverence felt for such writings by co-religionists in later ages, is plainly no more than the natural tribute to their antiquity and authorship. It is clear, then, that no stress can be fairly laid upon either of these facts—the existence of sacred writings in the Church, or the reverence accorded to them in later times—as at all *necessarily* involving inspiration. The occasion for such documents which obtained in other systems, the motives which led to their preservation, were felt and present here also, not only in equal, but in a far superior degree; since no religion was so worthy of preservation, none, too, so likely to degenerate by transmission from mouth to mouth, as this, the purest and most unhuman. So, also, was there just here the greatest call for reverence and unqualified submission, both from the nature and origin of the doctrine taught, and the more exalted position and dignity of the teachers. Leaving inspiration, then, altogether out of the question, we may regard it as an inevitable consequence of revelation, that books similar in scope and general form to those we now possess in the Bible should have been written, have been preserved by the Church as a treasury of standard truth, and been revered and looked up to by her later children as the highest of all authority. To deduce the doctrine of inspiration from the Church's reception of the Bible, we must show that her motive for accepting and preserving it was *other* and greater than that which obtained in

the cases compared ; that the reverence accorded to it was superior in kind to what would naturally have belonged to it if of purely human origin. To do which we must plainly go back to that period when the books of Scripture were first collected into a single volume, and endeavour to ascertain the principles on which that collection was made, the reverence in which the books composing it were held *then*, before the charm of antiquity and long prerogative had cast a halo of sacredness about them, which may perhaps be only adventitious. The sacredness which is inherent to them will thus become apparent.

We commence our inquiry with the Old Testament, as received by the Jewish Church.

Of the exact time when this volume of Scripture assumed its present shape, or by whom its limits were defined, we have unfortunately no precise information. Jewish tradition, as represented by 2 Maccabees, Josephus, 2 Esdras, and the Talmud, points back, however, very unanimously to the days of Ezra and Nehemiah as the time, and to these two leaders, with their contemporaries and immediate successors, the men of the Great Synagogue, as the agents ; a tradition which is confirmed by the fact, that while several of the books composing the Old Testament were certainly written just about this period, none can be proved to lie without it. Slight additions may indeed have been subsequently made to some of them (e. g. Neh. xii. 10–11, 22–23), and some alterations have been introduced by later scribes ; but the books themselves were certainly all composed within the period allowed by tradition.

Accepting this, then, as a true representation of the fact, we have yet to learn on what principles the collection was made. And in the absence of direct evidence upon this head, we are obliged to betake ourselves to that which is indirect, the hints obtainable from the books themselves. Not, be it observed, their testimony to their own inspiration—

that will be considered further on—but simply their testimony to the principles on which the Canon was framed. There are many reasons which we might imagine, *à priori*, led to the adoption of this particular set of books rather than any other; the internal characteristics and incidental allusions of the books themselves will enable us to eliminate several of these as certainly *not* the reasons actually concerned, and so at last to determine, more or less precisely, what those reasons truly were.

Firstly, then, be it observed, the books composing the Old Testament were a *selection*. Not all the Jewish religious or historical literature was counted worthy of a place in the Canon; but certain books, certain writings, were chosen, to the exclusion of others. This appears in many ways. To go back to the earliest portion of the Canon, the Pentateuch; there is strong reason for regarding the book of Genesis as, to a great extent, a compilation, or rather re-edition, of older documents, existent therefore at the time of its composition, yet (we must suppose) deliberately rejected as independent writings (and we certainly have not all of them preserved in the present book) in favour of the newer work. Again, in Num. xxi. 14–15, 27–30, are quotations from ancient poems now lost, one of which is also employed by later prophets as the foundation of their denunciations against Moab (comp. Num. xxi. 27–30 with Jer. xlviii. 45–46, and Amos ii. 2). So in Josh. x. 13, and 2 Sam. i. 18, are references to the ‘book of Jasher,’ most likely a collection of sacred and national songs. We are told that Solomon’s ‘songs were a thousand and five’ (1 Kings iv. 32), yet only one, except perhaps two or three psalms, has been preserved to us. Jeremiah composed lamentations for King Josiah, which were preserved in writing at least until some time after the restoration (2 Chron. xxxv. 25), yet which are certainly not contained in either of his canonical books. The author of Ecclesiastes,

again, whether Solomon or, as some think, an unknown writer after the captivity, speaks of 'many books' existing in his days (Eccl. xii. 12). While to take the crowning example of all, the books of Kings and Chronicles habitually refer to other still existing works as containing further information concerning the times of the monarchy; among which were the state chronicles of the two kingdoms, besides very many special narratives composed by various prophets. From these older authorities no doubt their own accounts were compiled, or not improbably transcribed, but that they did not exhaust them is evident from the fact, that in several instances where the book of Chronicles refers to such documents for *fuller* information, the book of Kings, so far from supplying this, is even more meagre.¹ It is clear, then, that some portions of these older writings have been deliberately excluded from the Canon. Whatever we may think of the earlier examples of omitted writings enumerated above, which may be regarded perhaps as rather lost than excluded, this case at all events is beyond dispute. Chronicles was probably the last book taken into the Canon, and was certainly written a considerable time after the restoration from Babylon. At the time when Chronicles was written, these fuller records still existed, were well known, and were referred to as sources of further information. On them Chronicles was based. And here all trace of them disappears; Chronicles is included in the Canon and is preserved; they one and all perish; we can only suppose because not included.

The books of the Old Testament are clearly, then, a *selection*. They are not, as some would fain represent them, the whole remains of ancient religious and historical literature which the post-captivity Jews were possessed of, with the

¹ E.g. on the reign of Abijah (2 Chron. xiii. 22, comp. xiii. 1-21, 1 Kings xv. 1-8); of Amaziah (2 Chron. xxv. 26, comp. xxv., 2 Kings xiv. 1-20); of Uzziah (2 Chron. xxvi. 22, comp. xxvi., 2 Kings xv. 1-7); of Jotham (2 Chron. xxvii. 7, comp. xxvii., 2 Kings xv. 32-8), &c.

addition of those composed by themselves; but they are a *selection* made by the Jewish Church from among many others, a selection made in part during the gradual growth of the Canon, in part certainly at the time when tradition tells us the Canon was finally closed. Here, then, is the first distinctive mark which separates the Old Testament from those other collections of sacred books referred to at starting; the determination of its contents was the result of deliberate choice.

But, secondly, it can be shown that this choice was not grounded on either of those characteristics which occasioned reverence to sacred writings elsewhere, viz. *antiquity* or high-reputed *authorship*. This is involved in the facts already set forth concerning the excluded books. The ancient annals employed in the construction of Genesis, the poems quoted in Numbers, Joshua, and 2 Samuel, the authorities referred to in Kings and Chronicles, must all plainly have been *older* than these books themselves, yet were rejected in their favour. The book of Chronicles is again a crucial instance, composed as it was some centuries after the events it tells of, yet inserted into the Canon to the exclusion of those contemporary records on which it was based; records written for the most part by prophets of high repute. So also there are instances of selection from among the works of a single author, some being included and some excluded, as in the case of Solomon's Songs and Jeremiah's Lamentations, to which we may further add Isaiah's royal annals, which are preserved in the case of Hezekiah (Isa. xxxvi.-ix.), but in the case of Uzziah are omitted, at least in part (see note, p. 15). Books, again, were included whose authorship was unknown, or at best very uncertain, as in the case of the earlier historical books, and a large number of the Psalms. Nor does there seem to have been any stress laid upon the authorship of those more recent books which were included, since no pains

were taken to prevent the knowledge of it dying out by lapse of time, as in fact it did. The successive stages of the growth of the Canon, and the principal agents by whom the additions to it were made, *these* we find carefully handed down, though in a somewhat distorted form, by tradition. But of the particular authorship of the books (i. e. the untitled ones) thus added, the Jews seem to have remembered nothing at all; clearly showing that not authorship, but reception by the Church in past ages, was the ground on which they felt the authority of the Canon was based.¹

But if it is thus established that the Old Testament was received and revered by the Jewish Church on grounds markedly different from those which obtained in respect to other sacred writings elsewhere, it yet remains to determine what those grounds were. To ascertain this we must revert again to our proper field, external testimony, and consider two or three points of evidence which alone would have been of comparatively little value, but which taken in connection with the negative argument just completed may be deemed conclusive.

First it is to be observed that the entire Old Testament was received by the Jews as of equal and supreme authority. It was divided indeed into three groups, the Law, the Prophets, and the Other Writings, either at the time of closing the Canon, or very shortly afterwards.² But this division is

¹ This seems to be the proper import of the famous passage in the Talmud (*Baba Bathra*, f. xiv. b.), where the origin of the Canon is stated; since it is incredible that the Jews should really have regarded, e. g., Hezekiah and his friends as the *authors* of Isaiah, Proverbs, Ecclesiastes, and Canticles; or the men of the Great Synagogue as the *authors* of Ezekiel, Daniel, the minor prophets, and Esther. They could only have meant that the books were received on their authority, that they 'wrote' them into

the Canon (comp. Prov. xxv. 1). That this should afterwards have become confounded with authorship proper is very natural. The confusion had probably already begun when the tradition first meets us (A.D. 500).

² This classification is witnessed to by the book of Ecclesiasticus (preface) at least as early as B.C. 131; by Josephus (*c. Apion.* i. 8); by Philo (*De Vita cont.* 3); and by the New Testament (Luke xxiv. 44).

undoubtedly to be ascribed (as said the later Rabbies) solely to a technical distinction between the offices of those who wrote. The first group (the Pentateuch) was from the *law-giver*, Moses; the second (including the historical books from Joshua to 2 Kings, and all the prophets except Daniel) from those *officially* called as prophets; the third from other men, endowed with inspiration or prophetic gifts on *occasions* only. That the contents of this last division were regarded as equally sacred and authoritative with the rest is shown, not only by the absence of any hint to the contrary in Jewish writers, but still more clearly by the incidental evidence of the New Testament. We find on several occasions 'Moses and the prophets,' or 'the law and the prophets,' used as an equivalent for the Scriptures generally (Matt. v. 17, xi. 13, xxii. 40; Luke xvi. 29, 31, xxiv. 27; Acts xxviii. 23), where plainly the 'other writings' are classed with the prophets. Again, we find the whole of Scripture spoken of as 'the law' (John vii. 49), and passages quoted from the Psalms under this title as of final authority; and this not only by Christ (John x. 34), but by the people (John xii. 34). Of the seal thus put upon the authority of the Old Testament by Christ we do not here desire to speak. That belongs to a later section. But inasmuch as these expressions were used for the most part in addresses to the people, or in two cases by unbelieving Jews, it is plain that at that time 'Moses and the prophets,' or 'the law,' were regarded by the Jews as proper titles for their Scriptures, and therefore that the 'other writings' were regarded as properly prophetic, and the whole collection revered as of binding authority. And this is strongly confirmed by the statement of Josephus concerning the exclusion of their later historical books from the Canon. The histories after the time of Artaxerxes, he says, were not thought worthy of the same credit, 'because there was no more orderly succes-

sion of prophets' (c. Apion. i. 8). None but prophets, then, he would say—and he is here expressing not his own judgment, but formally that of the whole Jewish nation—none but prophets could write canonical history. And if this was the current faith in respect to history, where mere human care and accuracy might have been thought to suffice, how much more in respect to such compositions as psalms, proverbs, or philosophic treatises. This same all-pervading prophetic character is also clearly recognised by the representative of Alexandrian Judaism, Philo.

Now that some of the books composing the Old Testament should have been thus revered as Divinely authoritative follows at once from the nature of their contents. They were records of revelations, and so had a claim upon the submission and veneration of the people quite independent of any supernatural assistance or direction afforded to the writers. But when beside these are seen other apparently purely human compositions, the records, not of revelations, but of human deeds and words and thoughts, which also are submitted to as authoritative, and revered as prophetic, it is plain that some further reason than mere respect for revelation must be sought to account for such submission and reverence. That reason can only be a faith in *inspiration*, a belief that the writers of these books had been Divinely guided and directed in their composition, since thus alone could they justly take rank as they did with the records of revelation. In a word, had only the law of Moses, or the prophets' authoritative messages, been included in the Canon, or had any marked distinction been drawn between these and the other books, we should reasonably have ascribed the reverence accorded to the Old Testament entirely to *revelation*; but as, intimately connected with these, and on the like footing of respect, are found besides histories, poems, moral treatises, and such like,

we are compelled to include further the idea of *inspiration*, as recognised by the Jews and considered by them to be of practically equal value and effect.

But this faith of theirs in inspiration, be it next observed, was strictly limited to the canonical books. Not only were later histories assigned a distinctly lower place, because unprophetic, but books of morals and philosophy (e. g. *Ecclesiasticus* and *Wisdom*), in many respects closely similar to some included in the Canon, and even in one case making claim to inspiration (*Ecclus.* xxiv. 32-4, l. 28-9), were yet unhesitatingly and unanimously rejected. Edifying and wise they might be, largely read and much respected, but not authoritative, not inspired. Josephus never refers to them. The New Testament, in its record of discourses and controversies with the Jews, nowhere alludes to them or quotes them.¹ Even Philo, whose peculiar views on inspiration would have led him more readily than other Jews to ignore such differences, and whose sympathies must have strongly predisposed him towards several of these apocryphal books,—even Philo shows by his practical use of them the wide distinction which he recognised between canonical Scriptures and uncanonical. So jealous indeed were the Jews of any other writings being placed on the same rank with their sacred books, that they would not even for a long time allow any of those voluminous explanations and minute elaborations of the law, which had been handed down and multiplied by tradition, to be committed to writing; nay, they would not even tolerate a written translation of the Scriptures into Chaldee, though the defects of the oral paraphrase in use were keenly felt. The dispersion from Palestine led eventually, indeed, to their giving way on both these points, but it was only as a reluctant concession to the exigencies of the times. Of any doubt or controversy

¹ *The quotations from apocryphal books in the Epistles will be considered further on.*

concerning the canonical books themselves we have little trace, and that only in regard to two of them, Canticles and Ecclesiastes, whose right to stand in the Canon some were disposed to question, it would seem on purely internal grounds. But the dispute soon died out, and would indeed be undeserving notice here, were it not that it helps to establish the not unimportant fact, that unanimous as was the general reception of the Canon, it was not altogether an unquestioning one; not therefore, as might be insinuated, a mere blind following of tradition, but rather a reasonable faith founded upon certain and sufficient evidence. How firm and comprehensive that faith was we cannot better express than in the words of Josephus (c. Apion. i. 8). ‘But what faith we place in our own writings is seen in our conduct. They have suffered no addition, diminution, or change. From our infancy we learn to regard them as decrees of God; we observe them, and, if need be, we gladly die for them.’

Here, then, lies our argument. The books of the Old Testament were a selection made by the heads of the Jewish Church from the ancient and current literature of the nation; a selection not made, however, on either of what we may call the natural grounds of preference, antiquity, or high-reputed authorship, but on some other and (we must suppose) higher ground. These same books, in all their diversity of form and character, were believed by the Jews of our Lord’s day to be Divinely inspired and authoritative; a faith strictly limited to these particular books, and inseparably connected with their reception, forming indeed an essential part of that religion which had been handed down to them with the books by their fathers. But this faith was founded, we have seen reason to believe, not on their own judgment, but on that of the Church before them. In a word, they regarded their Scriptures as inspired, not only because of their own internal claim or character, but because they believed that prophets

and great teachers of old had so regarded them, had for this reason preserved them, gathered them together in one, and committed them as an infallible authoritative standard of truth to those who should come after.

One objection yet remains to be answered. How do we know, it may be said, that all the excluded writings were uninspired? Nay, is it not rather certain, considering who their authors were, that many of them were as worthy of insertion in the Canon on this score as the books actually chosen? But if so, how can it be said that inspiration was the ground on which the Canon was based? This objection certainly has much foundation in fact, since although it would be unwarrantable to assume that because an author had written one inspired work, therefore everything he wrote must be equally so, yet it is extremely improbable that in different portions of the same work the author should here be inspired and there uninspired; e. g. that the old prophets should have been inspired in those parts of their writings which are included in Kings and Chronicles, and uninspired in those which are omitted. So much of the matter of the objection must therefore be conceded, as that it is morally certain that some inspired writings have been included only in part, while it is quite possible that others have been wholly omitted. This does not, however, in any way affect the conclusion arrived at from our inquiry; which was, not that all inspired books were included, but that all which *were* included were inspired. Granted, that on the ground of temporary purpose some inspired writings were omitted, or to obtain unity of effect in a general view, parts only of others were employed; this does not in the least militate against the fact, that the remainder were inserted, and revered, because inspired. We have said that the selection was not made on the score of antiquity, because not only were old writings excluded, but *newer* ones inserted in their stead; nor on the score of author-

ship, because, again, not only were the works of high-reputed writers omitted, but works of *less-reputed* or even *unknown* writers were preferred before them. So here, to make the objection valid, it must be shown, not only that inspired writings were left out, but that *uninspired* ones were put in. Then, indeed, it would be proved that inspiration was not the ground on which the Canon was based. But this idea is negatived at once by the evidence discussed above, which shows the entire Old Testament to have been received as equally inspired throughout. The objection therefore falls to the ground as irrelevant, and the conclusion remains, that whatever accessory characteristics there may have been which led the heads of the Jewish Church to prefer these particular inspired writings before others, yet that the one essential characteristic which caused them to include those which they did, was, without doubt, inspiration; and that on this, and not on any of those accessories, was grounded their reception and veneration by the nation at large.

The further evidence of Old Testament inspiration implied in its reception by the Christian Church need not here be dwelt upon at length. That which arises from the testimony and usage of our Lord and His Apostles and Evangelists, being internal to the Bible, will come under consideration in a later section. While that which arises from later witness is too far removed from the time of closing the Canon to be of much independent value.

We turn now to the New Testament, and its reception by the Christian Church.

And here we are met by a startling difficulty. In arguing upon the Jewish Canon we had to complain indeed of lack of information, both as to the time of its authoritative settlement, and the principle on which it was constructed. Still we had the fact fairly established, that at some time, within the space of at most about one hundred years, it was

settled, and that very shortly after the latest of the books composing it was written; nor was there any diversity of opinion as to its contents perceptible (with the few exceptions noted) to weaken or confuse this fundamental point. In respect to the New Testament this certain basis of reasoning is altogether wanting. Of the origin and date of the several books contained in it, and of their reception and employment by the Church, we have indeed, for the most part, clear and satisfactory evidence. But authoritative decision, either of their names or number, except in a few local churches, until the sixteenth century, the era of the Reformation, there is none. Our evidence concerning the New Testament Canon, prior to this date, has to be deduced almost entirely from indirect sources, the testimonies of ancient versions and manuscripts, or still more the statements and usage of individual writers. By carefully comparing and combining these one with another, and taking into account the various circumstances connected with them, which explain or modify their bearing, we do indeed obtain a mass of evidence on the whole far superior to that adducible from ancient Jewish witnesses on behalf of the Old Testament; evidence, however, from its complexity and wide-spread range, far less convenient as a basis for further argument. To present even a short epitome of this evidence here would be quite out of the question. We can but briefly remind the reader of a few of its more salient features, especially bearing upon the subject in hand, that the general character at least of the foundation on which we have to base our argument may be kept clearly in mind.

The Christian Canon had its origin, we have said, not in the decrees of councils, or the judgments of synods, but in the gradual aggregation and mutual friction of the usage and opinions of a great number of local churches. It was not *made*, it *grew*. Under such circumstances some diversity,

especially at first, might reasonably be expected. The books composing the New Testament were many of them addressed to particular churches, or even persons, and hence might long remain unacknowledged by other churches or persons, from their true claims, or even in some cases their existence, being unknown. The deep respect with which the original Bible, the Old Testament, was everywhere regarded, would also make Christians justly very cautious about admitting any book to form a part of this its supplement, for which the evidence was not most clear and convincing. To which must be further added that for the first hundred years of the Church's life there does not seem to have been any distinct idea of forming such a supplement at all. The individual books were received, indeed, and venerated as at present, but not collected into a single volume, nor apparently designed to be so. Hence a great part of our evidence consists merely of allusions and quotations; very valuable as proving the acceptance of those books which are referred to, but quite incapable of establishing a formal list, since many other circumstances might naturally occasion non-citation besides positive rejection. The less plentiful direct testimony of versions, MSS., and especially the actual lists and statements of opinion of early writers, are of course of value both ways, determining both what *were* and what *were not* accepted.

Let us now, then, briefly sum up the most important evidence derivable from these sources concerning the disputed portions of the Canon. These may be divided into two classes: 1. Books at present accounted canonical, but aforetime doubted of or rejected, viz. Hebrews, James, 2 Peter, 2 and 3 John, Jude, and the Apocalypse. 2. Books at present accounted apocryphal, but aforetime doubted of or received, viz. the Shepherd of Hermas, the Epistles of Barnabas and Clement, the Apocalypse of Peter, and one or two others.

Of the mass of the New Testament there was never any doubt at all, except (and then but rarely) on the part of heretics; the evidence on its behalf need not therefore be set forth at length, but may be safely inferred from that adduced concerning these disputed portions, those who bear witness either for or against the latter invariably bearing witness for the former.

First, then, of the *canonical books formerly disputed*.

(a) *Indirect testimony*.—The few remaining writings of the apostolic fathers and apologists (prior to A.D. 170) furnish evidence of the acceptance of Hebrews, James, and the Apocalypse, but do not mention or quote 2 Peter, 2 and 3 John, or Jude. The writings of Irenæus, Clement of Alexandria, and Tertullian (A.D. 170–220) bear witness to Hebrews, 2 John, Jude, and the Apocalypse, but contain no references to James, 2 Peter, or 3 John. Beyond this time direct testimony becomes comparatively plentiful, and the indirect need not therefore further be alluded to.

(b) *Direct testimony*.—The earliest known list, the Muratorian fragment (A.D. 160–70), includes 2 and 3 John, Jude, and the Apocalypse, but omits Hebrews, James, and 2 Peter; it also omits 1 Peter, which was never disputed. This fact, and the palpably defective state of our present copy of this primitive Canon (both beginning and end are wanting), render it unjust to lay any stress on these omissions. The Old Latin Version, executed towards the end of the second century for the use of the North African churches, is believed from internal evidence to have excluded Hebrews, James, and 2 Peter; included, however, 2 and 3 John, Jude, and the Apocalypse. The Peshito Syriac Version, made about the same time for the use of the Palestinian churches, included Hebrews and James, but excluded 2 Peter, 2 and 3 John, Jude, and the Apocalypse. Origen (A.D. 186–254) *makes* mention of *all* our present books, but speaks of

Hebrews, James, 2 Peter, 2 and 3 John, and Jude, as doubted of by some. Eusebius (about A.D. 340), who prepared the copies of the Bible ordered by the Emperor Constantine, again includes all the books, but refers to doubts still current as to those named by Origen, and in addition especially the Apocalypse. Athanasius (about A.D. 373) includes all without reservation or distinction. Later usage followed much in the same track, the Roman, North African, and Alexandrian churches receiving all; the Syrian adhering for some time to the list of their ancient version; the Constantinopolitan following Eusebius in rejecting or doubting chiefly or only the Apocalypse. The earliest known MSS. (fourth and fifth centuries) agree with our present Canon.

Second, of the *apocryphal books formerly received*.

(a) *Indirect testimony*.—They are unnoticed by the apostolic fathers or apologists. Irenæus and Clement of Alexandria quote (in the same manner as Scripture) the Shepherd of Hermas, which Tertullian, however, says was everywhere rejected. Clement also quotes the Apocalypse of Peter, and the Epistles of Barnabas and Clement of Rome, which are unnoticed by the others.

(b) *Direct testimony*.—The Apocalypse of Peter is mentioned by the Muratorian fragment as ‘received,’ though by some forbidden to be read; other books are also spoken of in it, but only as certainly to be rejected. No apocryphal books were included in either the Old Latin or the Syrian versions. Origen mentions several of them, but only more or less distinctly to reject them. They are alluded to by Eusebius as certainly uncanonical; passed over altogether by Athanasius, and most later writers. Some of them are, however, found at the end of several of the most ancient MSS.; the Sinaitic (fourth or fifth century) containing Barnabas and the Shepherd; the Alexandrian (fifth century) two epistles of Clement; while an old Latin list in the Claro-

montane (sixth century) bears witness to the Shepherd, the Acts of Paul, and the Apocalypse of Peter.¹

The general result of these testimonies concerning the disputed portions of the Canon is too palpable to need remark. Taking the witness of the early church as a whole, no other list than that now received could reasonably be adopted. Even 2 Peter, the most universally excluded of all the present books, stands on a very different and far higher footing than any of the apocryphal claimants. The exact place where the line should be drawn is clearly marked. While later testimony, be it remembered, is even more unanimously in favour of our present Canon than that here dwelt upon. Merely, however, to establish the authority and certainty of this received list is but a secondary object of our inquiry. These very diversities of usage and opinion concerning the sacred books have a most important and instructive bearing upon the subject immediately before us, inspiration, as supplying us with accurate information as to what were, and what were not, the principles on which the Canon was formed. Let us look at them again in this new light.

First of all we cannot but notice that, with one exception, every one of the disputed books was certainly received in the age immediately succeeding the Apostles. The doubts concerning them were of *later origin* than their composition or reception. Only 2 Peter remains unwitnessed to within this period. Whether it was really unknown or disputed then we have no means of ascertaining, the evidence against it being purely negative.

Secondly, confining our attention to those cases where

¹ These and all other facts concerning the reception and extent of the Canon are taken from Mr. Westcott's able works on *The Canon of the New Testament* and *The Bible in the Church*, to which the reader is referred for fuller information on the several heads.

canonical books were positively doubted of or rejected, apocryphal ones positively approved of, the explanation in both cases appears to be the same—there was too much stress laid upon individual authorship as constituting the ground of claim to canonicity. There would seem to have been two views current on this head. Some there were who were disposed to limit the Canon to works directly traceable to Apostles, or certainly composed under their direction (Mark and Luke). Such naturally doubted, more or less, the authority of Hebrews, James, 2 and 3 John, and Jude, the apostolic authorship of each of which was open to dispute. So again, still more markedly, in the case of the Apocalypse, which, though received unhesitatingly by the earliest writers, was yet at last rejected by large portions of the Eastern churches just because its apostolic authorship was then thought doubtful. Some, on the other hand, were disposed to extend the Canon to the works of all writers thought to belong to the apostolic age, and of course Hermas, Barnabas, and Clement at once found admission. Inaccurate notions as to authorship (in another way) also, no doubt, occasioned the reception of the Apocalypse of Peter.¹

But, thirdly, the way in which the wiser spirits of the times steered their course between these two extremes, and secured, ere long, the consent of the Church at large, shows very clearly that authorship was *not* the true ground on which they held the Canon ought to be, and in fact had been, decided. The apostolic authorship of Hebrews, James,

¹ Again, 2 Peter stands out as an exception, claiming strongly to be apostolic, yet for a long while unnoticed or excluded. The most reasonable supposition seems to be that, from some local circumstances now lost to sight, it was really *unknown* to the Church at large in the earliest ages, and so, when it did come to light, was naturally questioned

on peculiar and independent grounds. Written apparently at Babylon, late in the Apostle's life, may it not perhaps have become the property of some local Church to which it was first sent, and so remained unknown to the others? At all events it is in the *East* that we first hear of it.

and Jude was still disputed or rejected in the Church when their canonical authority had been conceded. The genuineness of Hermas, Barnabas, and Clement was still believed in, yet their writings were excluded. The appeal of the upholders of our present Canon was not to authorship, but to ancient testimony and internal evidence, catholic reception and apostolic doctrine; and *on these grounds* the books originally received (as we have every reason to believe) by the successors of the apostles, were one and all again re-instated in their pristine dignity.

Lastly, if the question be asked, on what this original reception itself was based? there can be but one answer—on the recognition in these books of *superhuman authority and character*. Nothing can be plainer than the distinction which our earliest witnesses, Ignatius, Clement, Polycarp, &c., draw between their own writings—and they were men who wrote with high authority, possessed too, probably, themselves of miraculous powers—and the writings of the Apostles and Evangelists. Nothing can be plainer than the unanimous testimony of all Christian antiquity to the *inspiration* of the sacred books as the true ground and reason of that acceptance and veneration everywhere accorded to them.

Yet further to confirm this, we might, if need be, have recourse again to those more indirect sources of evidence, the *primâ facie* characteristics of the books themselves, which we found so useful and instructive in dealing with the Jewish Canon. We might point to the earlier gospels mentioned by Luke (i. 1); to the lost epistle of Paul to the Corinthians (1 Cor. v. 9), and perhaps to the Laodiceans (Col. iv. 16); to the patently human characteristics of most of the books; as proofs that inspiration, and inspiration only, will adequately explain the existence and acceptance of the New Testament Canon. But we refrain; this has already been

proved abundantly on external grounds: we need no further confirmation.

With respect to the Christian Canon, then, as with the Jewish, the conclusion is forced home upon us, that the one great fundamental principle on which it was constructed, and on account of which it was received, was simply *inspiration*. We do not say that other circumstances, and especially authorship, had nothing to do with it; the evidence shows clearly that they had, and that *too much*. But the union of these with inspiration was rather fortuitous than necessary, and the original and ultimate judgment of the Church showed clearly that not human authorship, but Divine authority was the one essential ground and requisite of canonicity. And this Divine authority was recognised alike in all the books. The narratives of the undying words and deeds of Christ were grouped with those of His Apostles, with letters written by them to local churches or to individuals, with wondrous visions vouchsafed to the last prophet, and all received the same honour and respect.

One question only now remains to be briefly noticed before we leave this section of external testimony. In what relation did this new portion of the Bible stand towards the old? We have called the old 'the original Bible,' and said that for the first hundred years from Christ's ascension it was, in truth, the *only* Bible; for the newer portions were but isolated writings. At last, however, they were combined in one; and then what happened? Did the new supersede the old? or did the old, by virtue of its antiquity, outface the new? The verdict of antiquity is unanimous. They were put on precisely the same level, received with precisely the same reverence, without rivalry or conflict of any kind. The records and the writings of a bygone dispensation were neither set above the new for age and length of service, nor set below them as of inferior mould or spirit, but side

by side as brothers, of different complexion truly, but of the same parentage and mind. The iron sceptre of the law had, indeed, ceased to bear rule; the temporary covenant of temporal promises and shadowy rites had given place to the eternal covenant of immortality and truth; yet the Bible of the past passed not away with its more fleeting purposes; but prized and honoured still, as much as ever, was joined indissolubly to the Bible of the present, to form one holy, sacred library, knit together by the presence of one common characteristic, to be found nowhere else—the guiding influence of God's Spirit that breathed alike through both. This it was which gave to each part, each book, its right to teach and bind God's people within its own peculiar province; this gave the whole combined that dignity and supreme authority which the Church has ever vested in this book of books, and denied to all mere human compositions.

At the Church's hands we of the present day receive the Bible. We recognise in her the appointed custodian of Holy Writ, through whom alone it comes to us with authoritative force. We know that when she first accepted it there were among her men endowed with exalted spiritual gifts, men who had knowledge, wisdom, and especially the skill to try and put a difference between the spirits of the true and would-be prophets (1 Cor. xii. 10; 1 Thess. v. 21; 1 John ii. 20, 27, iv. 1), such as we have not now. We bow to her authority, and humbly and gratefully receive the priceless treasure at her hands. But what then? Of an uninspired or a partially inspired Bible the Church's witness tells us nothing. Her acceptance of it rests entirely on the belief in inspiration, and cannot be parted from it. If, then, we accept her witness to the Canon outwardly (i. e. the names and number of the holy books), and found thereon our faith in the extent and constitution of the Scriptures, so must we also *accept her witness to the Canon inwardly* (i. e. the rule or

standard by which this list was framed),¹ and found on that our faith in inspiration. The two are interwoven so together, and depend so intimately the one upon the other, that it is impossible to separate them. They must stand or fall together.

Within these limits, then, must we regard ourselves as bound by Church authority:—The Bible is the supreme and only standard of Divine truth, both for faith and practice, given by God for the guidance of His Church; and it is so by virtue of a supernatural directive influence empowering and guiding those who wrote it; by virtue, in a word, of inspiration; this inspiration being equal and alike throughout, and giving to every part a similar authority with revelation.

II. We now pass to our *second* division—external testimony to be deduced from the statements and opinions of eminent writers.

This is of value chiefly as further elucidating and defining that general dictum of the Church on inspiration just considered. The Bible has within itself, we have said, two elements, the Divine and the human, whose relation to each other is the problem we have here to solve. The evidence hitherto presented has had respect exclusively to the first of these, its nature, all-pervading character, and practical result, as recognised and witnessed by the Church at large. That which we have next to consider has to do more especially with the *second*, the *human* characteristics which were regarded as certainly or possibly coexistent with the Divine.

¹ This idea of a *rule* or *standard*, by which the several books were tried before being accepted, is indeed the primitive meaning of the word 'Canon.' That it should afterwards have come to be used for the list of books agreeing with the

required standard, themselves thereby becoming the standard for future time, is an interesting proof of the indissoluble connection subsisting between the several steps of the process by which the Bible attained its present position.

Granted, that in faith and practice the Bible is of supreme because Divine authority, is it equally so in other matters, in history, or ordinary human knowledge? Granted, that alike and equally through every part there ran the supernatural directive influence of God's own Spirit, does this imply that He is therefore to be held responsible for every word? These are, in brief, the two great questions with which we have henceforth to deal; questions to which the Church collectively has given no decided answer, since neither are involved in any way in that acceptance of the Canon by which alone her judgment has been certainly expressed; yet questions which must surely have arisen in her midst, and one way or other have been answered by her heads and teachers. To set forth shortly *how* they were thus answered, by those who lived at the time when the Canon was decided, will be our next endeavour. The large mass of general testimonies to the fact of inspiration, and the authority and sanctity conferred by it, we put therefore on one side, as properly belonging to our first head, and already for our purpose sufficiently alluded to. We have to do here only with those far fewer ones which concern this which we may call the *debateable ground* of inspiration.

And here let it be carefully noted in what connection and under what circumstances these testimonies of the fathers of the Church are given. We have no formal statements of their views of inspiration, any more than of that of the Church at large. We are obliged to deduce their views from isolated expressions having reference generally to particular passages only. They were expositors of Scripture, homilists, controversialists, and so were brought continually face to face with all the varying characteristics of Holy Writ. Here there appeared a deep and pregnant meaning, a mystic parallelism, a minute propriety of language; and they recognised it instantly as *proof of the Divine*. There, again, was seen a difficulty, an

apparent error, a discrepancy; a proof, it might be, in like manner, of the *human*. Such incidental evidence is of course always to some extent imperfect, since we can never be sure that we have mention of *all* the Divine or human characteristics which these writers recognised in Scripture. But, then, to counterbalance this, there is its eminently *practical* character. The view of inspiration held by the early fathers was no mere theory, but a practical principle habitually applied to the minute examination of the text of Scripture. The value of this evidence, imperfect as it is, is hence really far greater than that of any mere formal statement, because it represents the actual working faith of those concerned. Whether in every case the grounds on which this testimony is based, the interpretations of the particular passages concerned, were sound and sufficient, does not in any way affect its worth. Both Divine and human characteristics may have been here and there misapprehended and exaggerated. We do not argue that they were not so. It is enough for us that they were *recognised*. The Bible, which the Church received and venerated, was *thought* by eminent men within her to exhibit certain characteristics. Whether such are really there, will be a matter for future investigation, belonging as it does to evidence internal to the Bible itself. What we want to know here is simply what the Church, as represented by these men, *thought* of it at the time when, through their instrumentality, the Canon was determined and received; and especially what they thought respecting its human element. Bearing carefully in mind, then, what has been said of the way in which their opinions were given, we proceed now to detail some of the more important human characteristics recognised by them as existing in Scripture.

1. The style and language of the sacred writers was their own, not merely as being often characteristically different, one

from another, but as containing hyperbolical expressions (Irenæus³), or even at times grammatical errors, barbarisms, and such like (Origen,³ Jerome^{3,4}).

2. Especially in the Epistles there was perceptible a well marked *personal* element, the writer speaking here and there solely in his own name and from his own feelings, quite independently of the Spirit (Tertullian,² Jerome,⁴ and perhaps Chrysostom³).

3. The spiritual authority and worth of Scripture was sometimes to be sought exclusively in the *sense*, the *intention* of the writer, as contradistinguished from the *words*, or particular *form* employed (Origen,¹ Augustine³).

4. The Evangelists wrote out from *memory* that which they could recollect, and not always in the right order (John Presbyter, quoted by Papias³).

5. In quoting Scripture the inspired writers were liable occasionally to slips of memory (Augustine⁵).

6. There were many apparent discrepancies between different parts, and especially between the parallel narratives in the Gospels; according to one, so many as to make one's head dizzy to think of them, irreconcilable, and only to be adequately explained by looking from the letter to the spirit (Origen^{1,3}); according to another, discrepancies really valuable as proofs of independence (Chrysostom⁴); views, both of which imply of necessity that the discrepancies, whether real or apparent, were certainly of human origin.*

* No references have been given for these opinions of the fathers, for the simple reason that in all cases they are borrowed from other works, and the author could not therefore be personally responsible for their accuracy. The sources from which he has derived them are: 1st, Westcott's Appendix on the *Primitive Doctrine of Inspiration* in his *Introduction to the Four Gospels*; 2nd, the Article on

Inspiration in *Aids to Faith* (Bishop Browne); 3rd, the Article in Herzog's *Encyclopædia* (Tholuck) translated in the *Journ. Sac. Lit.* July 1863; 4th, the correspondence between Rev. W. C. Lake and Rev. J. W. Burgon, published in the *Guardian* during the latter part of 1864; and 5th, the chapter on Inspiration in the latter's *Pastoral Office*. Dr. Lee's work on Inspiration was also carefully referred to, but was found too much de-

We do not mean to say, be it observed, that these human characteristics were recognised by the fathers generally; on the contrary, opinions directly in the teeth of nearly all of these might easily be quoted, in even greater numbers; nay, many of the writers named above might themselves be brought forward as in other places expressing very different views, that is, when commenting on passages where other and opposite characteristics were chiefly perceptible. We do not for an instant wish it to be understood, then, that the Church has put her seal upon these human characteristics, in the same way as she has upon the Divine authority of Scripture. All that we argue for is this, that inasmuch as such men, so eminent in the Church, so deeply imbued with faith in inspiration, being indeed among its most strenuous upholders, did yet upon occasion allow of the existence of such human characteristics, they at least cannot have regarded these as in any way incompatible with inspiration, nor their recognition as in any way opposed to that general judgment of the Church which they themselves were largely instrumental in affirming. The very difference of opinion prevalent on these points is valuable, as showing that not only has the Church *not* decided authoritatively upon them, but has distinctly *refused* to do so, regarding them as strictly open questions. The profound veneration in which the Scriptures were held, and especially the minute and mystical system of interpretation generally prevalent, naturally led these early writers far more frequently and strongly to insist upon the Divine element than upon the human. Even when difficulties arose which they were unable to solve, they not unseldom preferred to leave them unaccounted for, rather than ascribe them to the imperfection of the human authors. Still at times one after another took a

voted to setting forth testimonies to the Divine element to be of service here. The numbers appended to the names in the text point to which of these sources the information has in each case been drawn from.

bolder course, and did not hesitate freely to recognise in Scripture the fallibility and frailty of men as coexistent with the infallibility of God.

And so has been the judgment of the Church throughout all ages, and with few exceptions in all her branches. The Divine authority of Scripture as a rule and guide to faith and practice has been recognised and held by unwaveringly; the existence of human imperfections in respect to secondary matters and particular form has been left an open question. At different periods different opinions concerning it have prevailed, opinions covering a very extended range, all however freely tolerated, none in any way endorsed. So far then, as already defined (p. 33), we hold ourselves in our present inquiry bound by Church authority, but for all else are free to form whatever opinion its own internal testimony shall lead us to adopt as most consistent and reasonable.

CHAPTER II.

INTERNAL TESTIMONY—DIRECT.

Not according to our own choice, or our own mind, forcing to our own taste that which has been given of God, but as He chose to show the Truth through the Holy Scriptures, so let us view it.'—HIPPOLYTUS, *c. Noetum*, § 1.

To deduce the doctrine of inspiration from the claims and statements of the Scriptures themselves may seem at first sight like reasoning in a circle. A moment's consideration, however, will suffice to show that it is not so. If a book be worthy of credence at all, it certainly is so in its testimony to its own authorship. The claim which any work puts forth to have been composed by a certain writer is universally regarded as a sufficient ground for believing it to be his, except some distinct and adequate reasons can be urged to the contrary. In the same way any mention which a book makes of assistance given to the writer, or any claim to authority beyond that belonging to himself, are certainly to be received as truly representing the facts of the case, if, as before, the book is regarded as generally honest and trustworthy, and its statements in these particulars are open to no sufficient objection. This common rule, which seems indeed almost too trite to mention, is in its first particular applied to Scripture unhesitatingly by every one. No one doubts that Obadiah or Nahum were the authors of the books which bear their name, or that the Epistle of James was written by James, however much critics may differ as to

who these men were, or when they lived; and yet the only ground (except tradition) for believing either assertion is just the statements, the claims, of the books themselves. To extend the same principle therefore to the teaching of Scripture respecting its inspiration, that is, the assistance and authority with which its human authors say they wrote, is no more than simple justice. If Scripture is worthy of credence at all, it is so especially in anything which concerns itself, for upon no subject can it give more direct and unexceptionable testimony.

Regarding the internal witness of the Bible, however, as we do here, not as the first point in our argument, but the second, the weight to be assigned to it is still greater. We are already sure on independent grounds that the Bible is inspired, that is, that it was composed under the directive influence of the Holy Spirit, and that its words have an authority in respect to faith and practice equal to revelation. Whatever therefore the Bible teaches us as to the manner, nature, or extent of its own inspiration, comes to us not only with the authority of the very best-informed of men, but also, being essentially a matter of practical faith, we have every reason to believe with the authority of God Himself. To every statement, claim, or testimony of the Sacred Volume concerning its own inspiration, that is, to the Divine and human characteristics which distinguish it, and the relation in which they stand to one another, we shall feel bound therefore to give implicit credence, except very sufficient reason can be urged to the contrary.

The high authority of the testimony we are about to consider being thus established, it becomes doubly important that we should determine exactly its true meaning and application, lest on the one hand we miss some part of God's teaching concerning Scripture, and so fall into error; or on *the other* we ascribe to our own fancies an authority which

does not belong to them, or extend what God intended only to apply to *part* to the whole. We have already pointed out (Intro. p. 8) the two chief confusing circumstances which we need here especially to keep in view, and whose effects must carefully be eliminated before we can arrive at any certain conclusion. First, very many of the Scripture writers were the recipients of *revelations*, in conveying which to others they naturally had an authority, not unlike that conferred by inspiration, and liable to be confounded with it, though really quite independent and distinct.¹ Second, all the writers, we may well believe, were living under the ordinary gracious influences of the Holy Spirit, to which they might naturally often refer in terms not very dissimilar from those applicable to inspiration. Whatever there is, then, in the statements, claims, and testimonies of the Scripture writers, which can fairly be explained on either of these grounds, must at once be put aside as irrelevant to our proper subject.

We shall commence our inquiry as before with the Old Testament, which we may conveniently consider as divided into three groups, the historical books (Genesis to Esther), the poetical (Job to Canticles), and the prophetical (Isaiah to Malachi).

With respect to the first of these, which constitutes above half the entire volume, we may broadly say that it puts

¹ Some have argued, indeed, that revelation necessarily involves inspiration, so that if it can be shown that a man received a revelation, and communicated it to others, it follows as a matter of course that his communication was inspired. How far the two were practically connected will appear further on in the present chapter. But that there was no *necessary* connection between them may be seen at once by a reference to the case of the Tyrian prophets mentioned in Acts xxi. 4, who 'said to Paul,

through the Spirit, that he should *not* go up to Jerusalem,' that is, they received a revelation from the Spirit that he should there suffer bonds and afflictions (see Acts xx. 23, xxi. 11), which revelation they applied to dissuade him from going, which was certainly not the intention of the Spirit (see Acts xx. 22, xxi. 14). These men therefore communicated their revelation *after their own minds*; in a word, were *uninspired*. Comp. also 1 Cor. xiv. 29-33.

forth no claim, and contains no direct testimony, to inspiration whatever. Many are the revelations contained in these historical books, many the laws commanded by God recorded in them, but no word of inspiration properly so called. This arises, perhaps, in part from the fact that, with one exception (Nehemiah), none of the books make any mention of their own authorship, and so could not well allude to any Divine direction under which they were composed. Still the absence of claim is not to be overlooked.

Passing on to the second group, we have little more to do than to repeat the same remark. Here and there, indeed, we have a passage in which the speaker describes himself as being taught by God's Spirit; for example, in the speech of Elihu, Job xxxii. 8, 'But there is a spirit in man; and the inspiration of the Almighty giveth them understanding;' which, however, is too naturally explicable of ordinary Divine influence to be allowed any weight here. Similarly the numerous transitions in the Psalms from speaking in the Psalmist's own name to speaking in God's, which might seem to imply that God was indeed speaking throughout, are too easily paralleled in certainly uninspired poetry to make them valid evidences of inspiration. Besides which, other equally marked transitions occur in Scripture poetry, which must be regarded as mere poetic license, as in Lam. i. 11-2, where the prophet passes abruptly from speaking of Jerusalem to speaking *in her name*. It seems most reasonable, therefore, *à priori*, to regard these other transitions in the same light. 2 Sam. xxiii. 2-3, 'The Spirit of Jehovah spake by me, and His word was in my tongue; the God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God,' which is often quoted as a proof of the inspiration of the Psalms, plainly refers rather to a revelation made to David, and is, moreover, *strictly limited* to the declaration about rulers which it

introduces. Only by *analogy*, therefore, can it be held to refer to the Psalms of David generally.¹

Nor can much more be said on behalf of the prophetic books. Here, indeed, are claims of Divine authority innumerable, whole prophecies spoken in the immediate name of God, while the commands to write are also plentiful. Still, of any guidance vouchsafed to the prophets as they wrote, of any influence which not only gave them the message to deliver, but also helped them to deliver it, we have no distinct mention. In very many cases, indeed, perhaps the majority, the revelation was so intimately connected with the delivery, the one sprang so instantly and inevitably from the other, that the action of a second influence of this kind would be practically indistinguishable from the original impulse; where, therefore, we may well believe it to have existed, even if not distinctly traceable. But in other cases, as, for instance, that mentioned in Jer. xxxvi. 1–4, the prophets certainly recorded their revelations (perhaps previously delivered) some years after they received them. Whether in such cases they did so from memory, or assisted by inspiration, we have no means of knowing. Suffice it, their words were still of the same authority. The allusion which occurs in Zech. vii. 12 to ‘the words which Jehovah of hosts hath sent in His Spirit by the former prophets,’ has again probably chiefly in view the revealing agency of the Spirit, rather than the directing.

On the whole, therefore, we may say, that while throughout all sections of the Old Testament there is abundant mention of Divine communications, claiming, of course, Divine authority, there is little or no testimony to inspiration

¹ As a general rule only the *first* part of this passage is quoted, which then seems to have a wider application. Similarly Psalm xlv. 1, ‘My tongue is the pen of a ready writer,’ is sometimes cited as a proof of inspiration, when the context shows plainly that the Psalmist’s tongue was in fact the pen of his *own* heart—‘My heart is inditing a good matter,’ &c.

properly so called, nothing certainly that could warrant us by itself in concluding the whole collection of books to have been written under supernatural Divine direction.

Looking at the matter on the other side, we must not forget to notice the frequent references to older documents in the historical books of the monarchy, as authorities for the facts set forth, and sources of fuller, and (we must suppose) equally accurate information; also the headings of the books of Nehemiah, Proverbs, Ecclesiastes, Canticles, and many of the Psalms, which speak exclusively of their human authors; both which must carefully be borne in mind as testimonies closely bearing upon inspiration, to be added to the negative evidence just discussed in estimating what the teaching of the Old Testament as to its own composition really is.

But now, passing from the internal testimony of the Old Testament, remarkable, as we have seen, chiefly for its paucity, let us proceed to the far more abundant and important evidence afforded by the New, first in its witness to the Old, and then to itself.

The New Testament is based upon the Old; and this not merely *historically*, the course of events described in the earlier record having gradually prepared the way for those of the later; nor merely *prophetically*, the later revelations fulfilling the predictions and accomplishing the tendencies of the former; neither of which in any way involves inspiration; but also *doctrinally*, the whole teaching of the one being but the development of the teaching of the other, and resting upon it for authority. The Scriptures of the Jewish Church were the foundation on which the Christian scheme of doctrine was based, and every part of those Scriptures was freely and indifferently used in confirmation, illustration, or even original enunciation, of the distinctive charac-

teristics of the new dispensation. The immediate, special applications of the old Mosaic law were indeed in many cases set aside, its outwardly-binding legislative character annulled, but only to bring more clearly into prominence its never-dying spirit, its inward principle, and so not destroy it, but, by carrying its true tendencies to perfection, in the highest sense *fulfil* it. In a word, the Divine character of the Old Testament teaching, in its every part, is taken for granted in the teaching of the New ; which Divine character involves also of necessity its inspiration, at least in those portions not consisting of direct revelations. To state fully the evidence adducible on this score would be to analyse the entire New Testament, since not only by distinct quotation, but still more by allusion and analogy, every page of its teaching is closely connected with the Old. We shall not, therefore, attempt it ; nothing but personal study can adequately grasp the strength and fulness of proof for the divinity of the Old Testament thus afforded. There is here, also, the less need to discuss it, since it must be admitted on all hands that such evidence, invaluable as it is as an independent proof of inspiration, is yet unable to do more than re-establish the position already adopted as certain, viz. that the teaching of the Bible in respect to faith and practice is Divine.¹ We shall, therefore, confine our attention exclusively to those particular items which are thought, more or less generally, to go beyond this.

And first of the titles given to the Old Testament by the

¹ It is to be borne in mind also that, besides the Old Testament, the Apostles, &c. quote, more or less directly, from various heathen writers (Acts xvii. 28, 1 Cor. xv. 32, Tit. i. 12), refer also to apocryphal books (Jude 14-5, Rom. ix. 21, comp. Wisd. xv.), and Jewish traditions (1 Cor. x. 4, Jude 9). The mere *fact* of quotation or connection, apart

from the manner and extent of it, is hence of little or no value. The Apostles recognised Divine Truth in other works besides the Scriptures, and availed themselves freely of it ; but they recognised it pre-eminently in Scripture, and through every part. This necessary correction of the first hasty generalisation is too often overlooked.

authors of the New, and their general statements as to its character, purpose, and origin. The ordinary run of titles, such as 'the Scripture,' 'the Law,' 'the Sacred Writings,' &c., must, of course, be put on one side at once as irrelevant to our special subject; 'the prophetic Scriptures' (Rom. xvi. 26) is probably a partial title, but even if intended to include the entire Old Testament, it still tells us nothing either of plenary or verbal inspiration.¹ In fact, the only title which could in any way be thought to imply either of these (and that but doubtfully) is 'the Word of God.' This, however, though common afterwards, and especially in modern times, is never used as a title of Scripture generally by any of the New Testament writers. No quotation is headed 'As it is written in the Word of God,' 'What saith the Word of God?' &c. No statement concerning Scripture is introduced by mention of this title. Yet it is a phrase used, in one or other of its many forms, some hundred times in all, and clearly, therefore, could not have been omitted as a title of Scripture except on the ground that in the Apostles' days it was not so applied.²

Passing from the titles of Scripture in the New Testament, then, we come next to certain general statements concerning it, which will require careful weighing. The most important of these is that in 2 Tim. iii. 15-7. *'From a child thou hast known the Sacred Writings, which are able to make thee wise unto salvation through faith in Christ Jesus. All God-inspired*

¹ For convenience sake merely, these two terms have been adopted as respectively designating the two questions especially under discussion: 1st. Whether the Holy Spirit is responsible for every *statement and sentiment* in the Bible; 2nd. Whether He is responsible for every *word*. Both terms are indeed open to objection, as liable to misunderstanding; and wherever, therefore, definite conclusions are stated, some more exact phrase *will be employed*; but, to avoid continual

periphrasis in merely allusive passages, 'plenary' and 'verbal' are used, and are of course always to be understood in the senses just defined.

² For a full statement of the true meaning of this phrase as used in Scripture see Appendix I., where is also an examination of those passages where it is thought by some to refer to the Bible. The subject is too large, and irrelevant to be discussed here in the text.

Scripture is also profitable for teaching, for conviction, for correction, for training in righteousness; that the man of God may be perfect, thoroughly prepared for every good work.

It has been much disputed whether the term 'God-inspired' here is to be taken as an appellative, and the *καί* which follows translated 'also,' as above; or whether it is rather the first of a series of predicates, and the *καί* merely 'and,' as in A.V. Evidence appears to preponderate in favour of the former view, though both are quite allowable. For our purpose, however, it is indifferent which way the passage is rendered, as on either view it is plain that Paul intended to apply the term 'God-inspired' to the whole of Scripture, and whether he did this in the way of distinct assertion or passing allusion, matters very little. Similarly the question of whether *πᾶσα γραφή* is to be rendered 'all Scripture' or 'every Scripture,' does not in any way affect the scope or meaning of the passage, and need not therefore be discussed. We shall confine ourselves to two questions. First, what did Paul mean by the epithet *θεοπνευστος*, 'God-inspired'? Second, what are the purposes for which he says Scripture was intended?

The term *θεοπνευστος* is derived from the verb *πνέω* compounded with *θεός*. Now this verb *πνέω* has two chief significations, (1) breathing or blowing, and (2) that of which breathing is the outward sign and means, *living*; which two significations appear also in its derivatives, sometimes alone, as in *πνοή*, 'breath,' sometimes together, as in *πνεῦμα*, 'wind' or 'spirit.' It is hence always an open question, *à priori*, in regard to any one of these derivatives, in *which* of the two senses it is to be understood. Now to apply this to the epithet *θεοπνευστος*. If *πνευστος* here be used in the sense of 'breath,' then it might perhaps mean that Scripture was 'spoken by God,' the product of His breath. If, on the other hand, *πνευστος* be used in the sense of 'spirit,' it would mean that the *life* or *spirit* of Scripture is Divine. Now the *life* or

spirit of any writing is to be sought for, not in the *words* employed, which correspond rather to the outward form or body, but in the meaning, the tone, the tendency of the writing. The difference between these two significations thus really involves the very question now under discussion, viz. whether the Holy Spirit is responsible for every word of Scripture, or whether only for its spiritual teaching. And it is, *à priori*, utterly uncertain which of these views Paul intended to endorse when he employed the term 'God-inspired.' But the moment we turn from these possible senses of *πνευστος* to the actual usage observed in the Bible in regard to *πνεω* and its derivatives, all room for doubt at once vanishes. 'Breath' is always used in Scripture either literally, or more commonly as the source or synonym of 'life,' but never as in any way connected with *spoken words*. To express the origin of these, 'mouth,' or 'lips,' or 'tongue,' are used, but not 'breath.' And so when mention is made of the 'breath' of God, it is either as the source of life (Gen. ii. 7, Job xxxiii. 4); or, by a bold comparison, as that mighty power which God puts forth both for creation (Ps. xxxiii. 6) and destruction (Isaiah xi. 4, xxx. 28; and comp. Ps. xviii. 15). To regard this term 'breathed of God' as equivalent to 'spoken by God' would be, therefore, to ignore the whole analogy of Scripture usage. Had Paul intended this he would surely have used a very different word, say *θεογραφτος* (written by God), or *θεολεκτος* (spoken by God). But as he used *θεοπνευστος* there can be no doubt that his meaning was simply that the *life*, the *spirit*, the *power* of Scripture was from God. Of the words of Scripture, then, he said nothing, but rather, by adopting this analogy of vital breath and outward body, excluded them

¹ Acts ix. 1 is no exception to this; referring not to any words which he the 'threatening and slaughter' which spoke, but to that which was at the Saul 'breathed,' (A.V. 'breathing out' time his very life, the atmosphere which erroneously, the original being *ἐμπνεων*), he breathed.

and laid stress only upon that which lay beneath the words, their spiritual meaning, tone and tendency.

This being the import of Paul's epithet, 'God-inspired,' we proceed now to our second question,—What are the purposes for which he says Scripture was intended? These are very clearly set forth. First of all, as their chief function, he says that when studied with the eye of faith, that faith, namely, which a man has by virtue of his union with Christ, they are able to 'make wise unto salvation;' that is, the counsels and acts of God in regard to men are so set forth in them, as, when rightly viewed, to teach man everything he needs to know concerning the way of salvation. Then, further, 'Scripture is also profitable for teaching, for conviction, for correction, for training;' that training, namely, which has its motive, means, and end 'in righteousness;' that is, for every need in the spiritual growth of man, from the primary instruction in facts and doctrines, and the kindling of sound self-knowledge, to the guidance in the right way, and the gradual education of every part after the mind of God, Scripture furnishes the exact supply; the result of the whole being that the man of God is thus, through use of the Scriptures, made 'perfect,' and is 'thoroughly prepared for every good work.' Paul's view of the purposes of Scripture is plain then. Whatever it was necessary that man should be taught, either in respect to faith or practice, in order that he might be saved, and walk worthy of his salvation, *that* he would learn from Scripture, if he studied it with the eye of faith. Of any other things contained in Scripture, as, for example, history, chronology, geography, &c., Paul says nothing. And as it is thus only in regard to the uses of the Bible for faith and practice that he applies to it the term 'God-inspired,' and *not* in regard to any uses it may have as an instructor in secular knowledge, so is it only in regard to faith and practice that he can be said to ascribe the 'spirit' of the Bible to God. That he

therefore held all other matters in Scripture to be purely human, cannot indeed be certainly deduced from this, but the weight of probability clearly tends in that direction.

The remaining passages where Paul speaks of the uses of Scripture are the following.

Rom. xv. 4, '*Whatsoever things were written aforetime were written for our learning, that through endurance and through comfort (or 'exhortation') of the Scriptures we might have hope.*'

1 Cor. ix. 9-10, '*It is written in the law of Moses, Thou shalt not muzzle the treading-ox. Doth God take care of oxen? (Nay.) Or speaketh He altogether for our sakes? (Yea.) For for our sakes it was written.*'

1 Cor. x. 11, '*Now all these things happened unto them as examples (lit. 'types'); and were written for our admonition.*'

How exactly these confirm what has just been said is self-evident. Everywhere it is the spiritual lessons to be derived from Scripture which are set forth as the purpose for which it was written, even in one instance to the pointed exclusion of the literal force.

Of the other New Testament writers there is only Peter who makes any general statement concerning the Old Testament Scriptures, and that only in regard to one part of their contents—their prophecies.

2 Peter i. 20-1, '*This first knowing, that no prophecy of Scripture cometh of private interpretation. For prophecy was not sent at any time by the will of man, but, being borne along by the Holy Spirit, men spake from God.*'¹

¹ For 'from God' most MSS. read 'holy men of God,' but the reading in the text is that supported by the oldest MSS., while the insertion of *ἀγιοι* from the preceding *ἀγίου* is readily explicable. Of the four leading MSS., B supports the text; \aleph reads *ἀγιοι*; A, *ἀγιοι του*; C (combining the two readings), *ἀπο ἀγιοι* (!). The scribe of C had doubtless

ἀπο in his original MS., corrected marginally to *ἀγιοι*, whence the strange confusion; he could never otherwise have inserted *ἀπο*. Thus we have really BC^{orig} against \aleph A, which last differ also among themselves. The mistake of 'ΑΓΙΟΙ for 'ΑΠΟ would be one not unlikely to occur.

It has been attempted, indeed, to apply these words to the whole of Scripture, on the ground that prophecy in the Bible sense includes much more than mere foretelling, and that so, in truth, all the Scripture writers were prophets. But this general application the terms of the passage plainly forbid. For it is not *γραφη των προφητων* (Scripture of the prophets), nor, as in Rom. xvi. 26, *γραφη προφητικη* (prophetic Scripture); either of which might perhaps be understood of the Bible as a whole; but *προφητεια γραφης*, a phrase which distinctly implies certain parts of Scripture selected out of the whole. And this is yet further confirmed by the fact, that it is as testimony to the glory and coming of Christ that prophecy is here alluded to (see v. 16–9); thus showing that it is prophecy in its very strictest sense that must be intended.

As a testimony to the true inspiration of prophecy the passage is, however, of great value. The communication of a prophecy involved two distinct stages. First, the revelation of the prophecy to the prophet's own mind. Second, his delivery of it to others. Of the Divine origin of these revelations there is abundant evidence in the prophecies themselves; but of Divine assistance vouchsafed to the prophets in their delivery (inspiration proper) we have as yet obtained no evidence, but simply established the fact (p. 41, note) that such assistance was not necessarily involved in revelation. To be assured that in point of fact it was vouchsafed, in respect to all the Scripture prophecies, is hence a matter of no little moment. And this is exactly what Peter here tells us. Not only was the revelation given them Divine, he says, but the manner in which they unfolded it and made it comprehensible to their hearers and readers (*ἐπιλυσίς*), this also was not their own (*οὐ ἰδίας*); it was not of mere human will that they spoke, but they 'spoke from

God,' and (which is here the special point to be observed) they spake, 'being borne along (*φερομενοι*) by the Holy Spirit.' And this at once explains that former declaration of Peter (1 Pet. i. 10-2), that those who prophesied of Christ were not themselves perfectly informed of what their prophecies denoted, which must almost inevitably have led to misinterpretation on their part had they not been guided in their prophesying by the directive influence of the Spirit.

Lastly, there are two passages in our Lord's discourses which are often, though most erroneously, quoted as bearing upon inspiration.

Matt. v. 18, '*Verily I say unto you, Till heaven and earth pass, one yod or one corner of a letter shall in no wise pass from the law, till all be fulfilled*' (and similarly Luke xvi. 17).

That our Lord did not here use the expressions *iota* and *κεφαλα* in regard to the spelling of words is manifest from the whole context, which concerns not words but commandments. They are clearly therefore to be taken figuratively of the *least commandments*, as indeed the immediately succeeding verse expounds it, 'Whosoever, therefore, shall break one of *these* least commandments.' In fact the only sense which the passage could have, taken literally, would be that no alteration even in the smallest letter or part of a letter in the Hebrew law should ever be made until heaven and earth passed away; which a mere glance at the variations of MSS. shows to be simply false; for such alterations have been made and very frequently. Interpreted according to the context, however, the sense will be, that the whole law, down to its minutest and apparently most insignificant commandments, being Divine, shall never be set-aside as void of authority, but rather shall be fulfilled, by its spiritual teaching and tendency (i. e. its true life) being brought into greater prominence. As a testimony to the Divine character and *lasting worth* of the Mosaic legislation the passage is most

valuable, but as respects inspiration it is clearly quite irrelevant.

John x. 35, '*The Scripture cannot be broken.*'

This is commonly regarded as meaning that the significance of every word in Scripture (our Lord is laying stress on the word 'gods' in Ps. lxxxii. 6) is irrefragably Divine, a sense certainly not inappropriate to the context. A reference to the usage of the word 'broken' (*λυθῆναι*) elsewhere in the New Testament shows, however, that this is not the sense really intended. The word literally signifies 'loosed,' and so is used of breaking commandments, when this is regarded especially as a loosing oneself from their authority (Matt. v. 19, John vii. 23). In the same way it occurs in John v. 18, of the charge brought against our Lord of disregarding the Sabbath. And this is doubtless the sense here. Christ is rebutting an accusation of the Jews, by showing them that the Scriptures do the very same thing that He was blamed for, 'and you cannot,' He says, 'disregard or gainsay the authority of Scripture, you cannot *loose* yourselves from that.' Whether this reference to Scripture authority is to be regarded as merely '*ad hominem*,' or of proper and independent value, may perhaps be doubted. But, at any rate, there is here no allusion to inspiration. The quotation itself, and the stress upon a single word in it, will be considered a little further on in the present chapter.

On the whole, then, we conclude, that while the Apostles in their statements concerning Scripture recognise clearly the Divine direction under which the whole was written, and ascribe to this both the living spirit and power that breathes through every part, and the certainty of its prophetic declarations, while further they regard Scripture as expressly designed to teach whatever is required for man either in regard to faith or practice, they yet do not either assert or

imply that the Holy Spirit is responsible for the words of Scripture, or that the Bible is to be regarded as a 'God-inspired' book in respect to any other matters than faith and practice, but rather, by their silence on these particulars in the only places where the Divine characteristics of Scripture are spoken of, appear to imply the contrary.

We now proceed to the third and last division of New Testament witness to the Old, that, namely, which appears in the manner and purpose of the Old Testament quotations employed by our Lord and His Apostles and Evangelists, confining ourselves for brevity's sake to such particulars as may be thought to affect the latter and negative part of the conclusion just enunciated.

And first as to the formulæ of quotation. Several of these are commonly insisted on as proofs that the words quoted were God's words, and the Bible, therefore, verbally inspired. It should be borne in mind, however, that the words being certainly written under God's direction, animated with His Spirit, and claiming His authority, might on these grounds be reasonably spoken of in a quotation as God's words (*ῥῆματα*), even if the individual words (*ῥήματα*) were purely of human selection, in the same way that a substantially correct report of any one's speech might be quoted as his words even if expressed in very different words to those actually employed. Many of the instances alleged are, however, explicable on other grounds. It will be well, therefore, to investigate the matter a little closer.

Very often the words referred to were spoken either directly by God (e. g. Matt. xv. 4, xxii. 31-2; Acts iii. 25, vii. 6-7, xiii. 22; Rom. ix. 15, xi. 4; Heb. iv. 4, vi. 14, viii. 5), or by the prophets in His name, which at once accounts for such expressions as 'spoken by (*ὑπο*) the Lord through (*δια*) the prophet' (Matt. i. 22, ii. 15), 'the Holy

Spirit spake through (*δία*) Isaiah the prophet' (Acts xxviii. 25-7), 'the Holy Spirit saith' (Heb. iii. 7-11, x. 15-7), as well as several of the instances where the simple 'he saith' is used, which the context determines to refer to God (Rom. ix. 25-6; 2 Cor. vi. 2; Heb. i. 5, 13, iv. 5, viii. 8-12, x. 5-7, 30, xii. 26). In other cases this 'he saith' might better be rendered impersonally 'it saith,' i. e. the Scripture (e. g. Rom. xv. 10; Eph. iv. 8; James iv. 6).

Eliminating these, there remain not more than four or five instances of words ascribed to God which do not on the face of the matter (putting inspiration out of the question) appear to come from Him; all, curiously enough, from the Psalms.

The first two of these, Acts i. 16, 20, iv. 25-6, make mention also of the human author, 'By the mouth of Thy servant David,' &c.; a phrase which certainly cannot be strained to mean more than that David in these passages was expressing the mind and counsel of God; whether in God's words or not is not determined. A king may certainly be said to have spoken 'by the mouth of' his minister or ambassador without thereby implying that he furnished him with the exact words to use.

Then, nextly, we have three passages in the Epistle to the Hebrews.

Heb. i. 6-12, '*And again, when He bringeth in the first-begotten into the world, He saith, And let all the angels of God worship Him. And with regard to the angels He saith, Who maketh His angels spirits, and His ministers a flame of fire. But with regard to the Son, Thy throne, O God, is for ever and ever,*' &c.

Here, again, to regard the words as spoken by the Psalmists in accordance with the will of God, and so expressing His sentiments, is all that is required by the manner of quotation. If the Psalms were written under the direction of God, and their teaching is His teaching, then the distinction which they draw between King Messiah and the angels

adequately represents God's view of the matter, and their expressions may be quoted as His, even although the particular form in which they are couched may be of their own choosing. We do not say, be it observed, that such an explanation is the only one admissible; but it is sufficient, and therefore serves our present purpose equally well, as showing that these passages afford no certain ground on which to base the theory of verbal inspiration.

Lastly, there is one other passage which is often used as a proof that the whole of Scripture is said to be spoken by God.

Matt. xix. 4-5, '*And He answered and said unto them, Have ye not read, that He who made them from the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they two shall be one flesh?*'

Here, it is argued, are words which in the original (Gen. ii. 24) appear as spoken by Adam, or at most as a remark of the historian, but which Christ describes as spoken by God. Much might be urged to show the insufficiency of this argument to prove the point required, but it may suffice to note that in fact its whole foundation is essentially insecure. As the translation stands above, indeed, it seems clear that the words 'and said' (*και ειπον*) are part of Christ's discourse, and refer therefore to God. But they might as well be translated 'and He said,' referring to Christ, and connecting together two parts of His discourse, after the same manner as *και ελεγεν* in Mark iv. 9, 26, 30. In support of which view it is to be noted that in the parallel account in Mark x. 6-7 the words *και ειπον* do not occur. It is by no means clear therefore that our Saviour is here ascribing words of Adam, or the author of Genesis, to God.

And now, on the other hand, it is to be remembered that *the New Testament* writers also very frequently quote the

Old Testament by the names of its human authors, and that even in cases where the words were originally uttered in the name of God (e. g. Rom. x. 19, 20–1) or spoken by God to the prophet (John xii. 39–41). If, therefore, the fact of Scripture quotations being described as spoken by God is a proof that He is responsible for the exact words, even when these are not immediately assigned to Him in the original, so is this further fact an equally conclusive proof that the human authors are responsible for them, and that even when they *are* assigned to God in the original. It is manifest at once that neither argument can, in the face of the other, be regarded as sufficient to establish its conclusion, or indeed in any way determine this vexed question of verbal or non-verbal inspiration.

Of other quotation formulæ it is unnecessary to speak. There are others, indeed, which are important as testimonies to the Divine origin and inspiration of Scripture, as, for instance, the expression ‘spoken by’ (*δια*, through) the prophets (Matt. ii. 17–8, iii. 3, viii. 17, xii. 17–21, xxvii. 9–10, &c.), implying that they were the instruments or channels of a higher power; or the statement that David spoke ‘in the Holy Spirit’ (Mark xii. 36), or was ‘a prophet’ (Acts ii. 30); but none which affect that debateable ground in the doctrine of inspiration with which alone we are here concerned.

To pass, then, from the formulæ of quotation to the quotations themselves. It is argued that our Lord and His Apostles in quoting the Old Testament frequently laid such stress upon particular words, as of Divine authority, that it is plain *they* at all events regarded the Bible as verbally inspired. The principal instances of this kind ordinarily alleged are five in number. Before proceeding to their detailed examination, however, one general remark on this species of argument may not be out of place.

In any quotation, from whatever source derived and for whatever purpose employed, there will very likely be some particular word or phrase having especial reference to the subject in hand—perhaps the very word or phrase for the sake of which the quotation was made—which will consequently be likely to be laid stress upon, especially if the purpose of the quoter be argumentative. Now in such cases it is clear that the mere fact of a stress being laid upon particular words does not in any way enhance the authority, or even the exactness of expression, of the writer quoted; since, if the quotation be apposite at all, it is, *à priori*, probable that there will be certain words on which such stress must naturally be laid. To take a case in point. Paul in his address to the Athenians took occasion to quote one of their poets, Acts xvii. 28, ‘For we are also His offspring,’ and then immediately after lays stress upon one word in this quotation, ‘offspring,’ and makes it the basis of his argument, ‘Being then the *offspring* of God,’ &c. (v. 29). To argue from this that the words of the Greek poet were inspired, and from that that his whole works were, would be manifestly absurd. So neither can the mere fact of stress being laid upon particular words in Old Testament quotations, or their being used as a basis of argument, be regarded as a proof of inspiration, let alone *verbal* inspiration. The only way in which this line of reasoning can be of any avail is if it appears that a stress is laid on any word, &c., which could not fairly have been laid had the passage quoted *not* been verbally inspired. By this rule, then, we shall endeavour to judge the instances alleged.

Matt. xxii. 32, ‘*I am the God of Abraham, and the God of Isaac, and the God of Jacob.*’

Here, it is said, the whole answer of our Lord to the *Sadducees* in proof of the resurrection is based upon a single

word in Exodus, nay, upon the particular *tense* of that word, *εἰμι*, 'I am.' If this were so it might indeed avail somewhat, as the word does not appear, *à priori*, to be worthy of any such stress. But is the stress really laid upon *εἰμι*? If so, it is most extraordinary that Mark, in recording this very conversation (xii. 26), should actually have left the *εἰμι* out; yet he has done so. While Luke turns the whole sentence another way, and says that Moses '*calleth* the Lord the God of Abraham,' &c. (xx. 37). The word, moreover, is not in the original Hebrew. It is plain, then, that the stress cannot really be upon *εἰμι* at all, but upon the fact that God should have chosen such a title as 'God of those who were dead;' for, says Christ, 'God is not God of the dead, but of the living,' therefore in His sight the patriarchs were clearly *still living*. But, then, with this the whole force of the argument for verbal inspiration vanishes; for the phrase in question is precisely *the* prominent point in the passage quoted which naturally deserves stress, and that as much if the book of Exodus were a mere humanly authentic history, as if it were every word dictated by God. The words, be it observed, are not Moses' words, but God's, reported by him; they are words of frequent occurrence, not likely, therefore, to be mistaken; are found, indeed, three times in this one chapter (Ex. iii. 6, 15, 16). That they were correctly reported in substance is, therefore, admitting the authenticity of the narrative, sufficiently certain; and this is all that is needed to make them justly available for such quotation and such stress as that observable in the text.

John x. 34, '*I said, Ye are gods.*'

Here, undoubtedly, is a stress laid on a single word, 'gods,' upon which the whole of our Lord's argument depends. But, again, we must notice that this is also *the* prominent word in the original (Ps. lxxxii. 6) which naturally deserves

stress ; and that the words are put forth by the Psalmist as God's words, not his own. This latter point may be, however, as already hinted (p. 42), mere poetic license. The question, therefore, arises, if this be so, what warrant had the Psalmist for ascribing such words to God ? The Psalm, it will be observed, is a rebuke to unjust judges. Now, in Ex. xxi. 6, xxii. 8, 9, 28, the very first mention of judges in the law, where, also, unjust judgment is first condemned (xxiii. 2-3, 6-8), the judges are called אֱלֹהִים 'gods,' as they are nowhere else. Admit, therefore, these laws to be genuine and Divine, and there is at once ample warrant for any one, whether inspired or uninspired, to assert that God had originally said to the judges, 'Ye are gods.' While the assertion so made, on such foundation, would, when this fact needed to be insisted on, be plainly more convenient and appropriate for quotation than the original laws, where the expression occurs but incidentally. There is thus no need, so far as this quotation is concerned, for supposing Ps. lxxxii. to have been even inspired at all, much less verbally so.

Gal. iii. 16, '*He saith not, And to seeds, as of many ; but as of one, And to thy seed, which is Christ.*'

Here, it is said, the Apostle lays stress, not only on a single word, but on the fact that that word is in the singular rather than the plural ; the original must, therefore, be inspired down to its minutest niceties. But, again, we must reply that the words quoted are not the words of the human author of Genesis, but God's words reported by him ; words, therefore, well worthy of stress quite independently of the inspiration of that author ; while as the phrase is one of very common occurrence, and the word 'seed' is *never* used in Hebrew in this connection in the plural, there could be no *reasonable doubt* as to the accuracy of his report. If Genesis

were no more than an authentic and truthful human history, then, this expression would be as worthy of the stress that is laid upon it, as if verbally inspired.

Heb. iv. 7, '*Again, He defineth a certain day, To-day; saying in David after so long a time, even as it was said before, To-day if ye will hear His voice, harden not your hearts.*'

No doubt there is here a stress upon the word 'to-day,' but by no means such a stress as necessitates the supposition of verbal inspiration. The writer's argument is somewhat after this fashion:—A rest was promised to the people of God, into which yet those to whom it was first preached entered not; is this rest, therefore, done away, or are we to regard the entry of Joshua into Canaan as its accomplishment? No, neither; for still in David's time, long after that, the people are warned not to harden their hearts, even as they were in the days of Moses; the time for entering in is still 'to-day;' therefore the rest *remaineth*. The stress lies thus rather on the fact that one writing in David's time *could* use such language, than on the particular word 'to-day,' which might, indeed, have been omitted and the argument been just as good, but being present, and exhibiting the point of the writer's reasoning in the clearest and concisest form, is naturally put prominently forward. Granted, that David in writing this Psalm was inspired at all, that his exhortation was in accordance with God's will, and ample warrant is given for the use here made of it, whether his individual words were Divinely directed or not. The fact that either in this very verse, or at all events in that next succeeding, the Psalmist is speaking in the name of God, is also not to be overlooked.

Heb. xii. 26–7, '*But now He hath promised, saying, Yet*

once more I will shake not the earth only, but also heaven. And this Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are unshaken might remain.'

Again, we have a quotation, not of man's words, but of God's, which He commanded Haggai to speak unto the people (Hag. ii. 1-2, 6); with stress laid upon a phrase which naturally deserves it, as standing first. Whether, therefore, Haggai were inspired or uninspired in his communication of God's message, if he did but render it faithfully, humanly speaking, his words here would well bear the stress that is put upon them.

And now, on the other hand, there is to be borne in mind the fact, that, as a general rule, the New Testament writers, so far from seeming to lay stress upon the exact phraseology of the passages they quote, do not even quote them exactly. The differences they introduce may be, perhaps, for the most part immaterial, and in some instances to be explained by their object in quoting them. But in either case the inexactness is equally opposed to the idea of verbal inspiration. If, on the one hand, the variations do not in any way affect the aptness of the quotation, it is clear that the New Testament writers did not consider the particular phraseology of Scripture worthy of much attention, so as the sense was retained. If, on the other hand, the variations are introduced to increase the aptness of the quotation, then it is clear that they considered the original phraseology inadequate to express the sense. In neither case can they have regarded the words of Scripture as of equal authority, and equally Divine, with the sense. To this it is often replied that the New Testament writers were inspired to make these alterations, which are, therefore, to be regarded as interpretations by the Holy Spirit of His own work. But how this can affect the simple

facts, that the alterations plainly imply the original phraseology to be either immaterial or inadequate, it is hard to see. If it was thus regarded by the Holy Spirit also, it does but strengthen the argument that He could not have been originally responsible for it. The full discussion of this question must, however, be reserved for the next chapter, as involving chiefly points of indirect testimony. There also will be given instances of the different kinds of variation observable in these quotations. The subject is only noticed here because of the bearing it has upon the matter immediately before us—the light in which the New Testament writers regarded the inspiration of the Old.

To sum up all the evidence on this head which we have reviewed, we may say then, that our Lord and His Apostles and Evangelists did certainly teach, both by their statements concerning Scripture, and the use they made of it, that it was truly inspired, that its life and spirit were Divine, that its teaching in respect to faith and practice was of supreme and all-embracing application, and that its use in these particulars belonged to every part of it, and to all time; but that they did *not* teach that this inspiration extended to the phraseology of Scripture, or to any other matters contained in it not relating to faith and practice, but rather in various ways did more or less distinctly imply the contrary.

We come now to the claims and statements of the New Testament writers respecting themselves. And here in the first place it is necessary to eliminate as before various passages which refer exclusively to revelations which the Apostles had received, and for which they claimed, of course, a paramount authority (1 Cor. ii. 10–2, xi. 23, xv. 3; Gal. i. 12; Eph. iii. 3–5; 1 Thess. iv. 15; 1 Tim. iv. 1; Rev. xxii. 16, 18–9); an authority, however, quite independent of inspiration.

Then, second, we must eliminate also many expressions which are fully explained by reference to those ordinary gifts, that common influence, of the Spirit, which the Apostles shared with believers generally; expressions which would be as true and appropriate in the mouth of a Christian minister now-a-days as in that of Paul or Peter, and cannot therefore prove anything as to inspiration (1 Cor. iii. 10, iv. 1, xv. 10; 2 Cor. iv. 6, v. 20; Gal. i. 15-6, ii. 8; Eph. iii. 7-8; Col. i. 25; 2 Tim. i. 6-14; 1 Pet. iv. 11). The remaining claims and statements of the Apostles concerning themselves present us with the following items.

1. They set forth their teaching as being in exact accordance with the Spirit of Christ. That which Paul knew and was persuaded of, he 'knew and was persuaded *in Christ Jesus*' (Rom. xiv. 14); that which he prescribed to the Corinthians he 'believed' to be agreeable to 'God's Spirit' (1 Cor. vii. 40); that which the council at Jerusalem decreed was what 'seemed good,' not only to them, but to 'the Holy Spirit' (Acts xv. 28); in a word, they had 'the mind of Christ' (1 Cor. ii. 16).

2. The grace or 'favour' thus bestowed upon them was at once the *occasion* (Rom. xv. 15, *δια την χαριν*) and the *means* of their teaching (Rom. xii. 3, *δια της χαριτος*); they 'wrote according to the wisdom given' unto them (2 Pet. iii. 15). Whatever they said, therefore, whether by way of precept or of doctrine, was said 'in' or 'through' Christ, in His 'name,' in His 'person' (1 Cor. i. 10, v. 4; 2 Cor. ii. 10; Eph. iv. 17; 1 Thess. iv. 1-2; 2 Thess. iii. 6, 12); Christ, in fact, 'spoke in' the Apostles (2 Cor. xiii. 3).

3. This being so, the Apostles naturally and rightfully claimed for their teaching the authority of God (1 Thess. iv. 8, comp. 2 Cor. x. 7-8), making it even a sign or test of those who really had the Spirit, that they should acknowledge their *injunctions* as 'the commandments of the Lord' (1 Cor. xiv. 37),

and ordering believers to 'have no company' with those who disobeyed them (2 Thess. iii. 14); they were received and submitted to as Christ Himself (Gal. iv. 14); their commands might stand on the same level with His (1 Cor. vii. 12, 25).

That the Apostles recognised their own inspiration, then, and boldly based upon it their authority as teachers and governors of the Church, and that they regarded this inspiration as extending to all their teaching—this is abundantly evident. That they regarded it as extending to anything beyond their teaching, that is, beyond faith and practice; or that they regarded it as furnishing them with the exact forms of expression, as well as the truths and commandments to be expressed—of this we have in the passages as yet referred to no hint whatever. It remains to notice somewhat more in detail three other passages, where it is thought by some that such extension of the idea of inspiration is implied.

1 Cor. ii. 13, '*Which things also we speak, not in words (λογους) taught by human wisdom, but in those taught by the Spirit, combining spiritual things with spiritual.*'

The Apostle's purpose in this part of his epistle is to contrast spiritual knowledge and teaching with natural. The gospel which he had preached was not human, but Divine (ii. 4-5), a 'hidden wisdom' which no faculty of man could discover, but which was 'revealed' to Christians 'by the Spirit' (v. 7-12), which also could only be received and understood by those endued by Him (v. 14-5). In the verse just quoted this work of the Spirit is extended also to the *form* of Christian teaching; it was not such a form as 'human wisdom' would suggest, but one suggested by the Spirit, spiritual substance being thus 'combined' with spiritual form. That we have here, therefore, a distinct and positive claim to *inspiration* in the strictest sense of the word, is self-evident.

The question is, how far is this inspiration here asserted to extend?—to general form merely, or to particular? All turns upon the expression, ‘words,’ *λογοι*. Does this denote ‘words’ in the strict and literal sense, or in the wider signification of arguments, modes of statement, manner of speaking? Let us look first at the ordinary usage of the term. There can be no doubt that when thus used of anything spoken, *λογοι* strictly and characteristically denote ‘words’ in the latter rather than the former sense. Had the Apostle intended to say that the literal words of his teaching, the verbs, nouns, and particles, were given him by the Spirit, he would probably have used *ἑπεα* for ‘words’ rather than *λογοι*. Had he wished, on the contrary, to refer to his form of teaching in general, his discourses and arguments as a whole, there was simply no word so appropriate to convey his meaning as *λογοι*. It may be asked, however, will this sense of *λογος* afford an adequate and probable meaning to Paul’s saying here? Was there, in fact, that difference between the form of his teaching and that of the philosophers, apart from the particular words employed by each, which would warrant the contrast here drawn? Undoubtedly there was. The philosophers taught by elaborate argument, by reasoning; they analysed virtue, analysed truth, and sought by subtle investigation and keenness of intellect to show what was right, what was beautiful, what was worthy of imitation; further, they studied deeply all the arts of rhetoric, that their teaching might be eloquent as well as philosophical, attractive as well as subtle. Very different in both respects was the teaching of the Apostle. He was content, instead of reasoning, simply to hold up Christ, Christ crucified, as the perfect manifestation of virtue, righteousness and beauty, the guide and pattern to all men, the only Saviour, ‘the way, the truth, and the life.’ He was content, instead of declaiming and arguing rhetorically, to *tell the story* of Christ, the facts of His life and death and

resurrection, earnestly but simply, ground thereon his appeal and there leave it. What greater contrast between the form 'taught by human wisdom' and that 'taught by the Spirit' can we conceive? To the refined Greeks this method of teaching, because so unlike their own, seemed foolish, contemptible, weak; to those touched by the Spirit it was the bringing in of 'the Power of God unto salvation,' and so the true 'spiritual' form with which the 'spiritual' substance must be 'combined' to make it effectual.

But, again, this interpretation of the contrast intended is by no means grounded merely upon the proper significance of the term *λογος* and its fitness for the use here made of it; it is also that which is suggested by the preceding context. The contrast between the wisdom of men and the preaching of the *cross* is the very first point dwelt on in the Apostle's argument, and in the following terms:—'Christ sent me not to baptise, but to preach the gospel; not in wisdom of *word* (*λογου*), in order that the cross of Christ should not be emptied of effect. For the *word* (*λογος*) of the cross is indeed foolishness to them that are perishing, but to us who are being saved it is the Power of God' (i. 17-8). So, again, in ii. 1-5:—'I also when I came unto you, brethren, came not with excellence of *word* (*λογου*), or wisdom, declaring to you the mystery of God. For I did not determine to know anything among you, save Jesus Christ, and Him crucified. And in weakness, and in fear, and in much trembling, was I with you. And my *word* (*λογος*) and my preaching consisted not in persuasive *words* (*λογους*) of wisdom, but in the setting forth of the Spirit and of the Power; that your faith might not stand in the wisdom of men, but in the Power of God.' Nothing can be plainer than that the contrast which Paul is here everywhere insisting on between the teaching of the Greek philosophers and his own is that between rhetorical reasoning and human wisdom, on the one hand, and the

simple and, as it might seem, feeble preaching of 'the Power of God,' Christ crucified, on the other; to both which he persistently applies the term *λογος*, and to nothing else; in which sense also, then, the context clearly requires us to understand the *λογους* of v. 13.

It may of course be said that Paul here, in v. 13, may have intended to include more under the term than in the previous verses; nor can it be denied that this is possible. Suffice it, there is nothing in the verse itself or the context to render this probable or even plausible; nothing, therefore, which can warrant us in assuming that Paul here claimed any further inspiration than that which directed him to the right form and method of teaching, without the slightest allusion to the particular words he was to employ.

Matt. x. 19-20, '*When they deliver you up, be not anxious how or what ye shall speak; for it shall be given you in that hour what ye shall speak. For it is not ye who speak, but the Spirit of your Father that speaketh in you*' (and similarly Mark xiii. 11, Luke xii. 11-2, xxi. 14-5).

Here, again, there can be no doubt that we have a very clear promise of inspiration, both as to matter and method, 'how' and 'what'; again, however, nothing which necessitates the idea of verbal inspiration. Granted, that the Spirit suggested to their minds the particular topics on which they should speak when thus brought before hostile tribunals, that He also directed the tone and spirit in which they should deal with these, and we have all that is necessarily required by the terms of the promise. While, therefore, fully admitting that the words *may* have been intended to include more than this, yet inasmuch as there is no ground, so far as we have yet gone, for assuming more as likely to have been intended; inasmuch, also, as this which we do assume is *quite sufficient* to satisfy their force and meaning, it is plainly

unwarrantable to build on them any argument for verbal inspiration. The speciality of reference of the promise is also not to be overlooked; there is no mention of writing or teaching, but simply of defence before judges and governors.

John xiv. 25-6, '*These things have I spoken to you while abiding with you. But the Comforter, the Holy Spirit, whom the Father will send in my name, He will show you all things, and bring to your remembrance all things which I said unto you.*'

The important bearing of these words upon the inspiration and authenticity of the Evangelists' reports of our Lord's sayings and discourses has often been insisted on. It is manifest, however, that their primary reference was rather to the instruction and teaching of the Apostles generally. Only two of the Apostles wrote gospels, and those certainly not for many years after the descent of the Spirit, yet all were engaged in teaching concerning Christ, and needed thus both the additional instruction and the quickened recollection here promised as the work of the Spirit. Of any special reference here, therefore, to the inspiration of Scripture we are certainly not to think. Then, further, it is to be noticed that there is no mention here of a revelation to them of these words of Christ, still less of any assistance to be given in their re-delivery of them to others, but merely of a quickening of their own dim remembrance. While, lastly, inasmuch as the object was plainly their growth in spiritual knowledge, it would be sufficient for this end if they remembered the substance, the spirit, of Christ's teaching, whether connected with the original words in which it was expressed or not. That by virtue of this quickening action of the Spirit on their memories the Apostles were put in a position surely and safely to set forth Christ's teaching, either by word of mouth or in writing, is clear then. That in addition they would be so guided and directed as infallibly to report the precise

words in which that teaching was couched, by no means follows. It might be that the Spirit would do this also for them, but it is not necessarily involved in the promise here considered. If therefore subsequent investigation should show us that there is ground for thinking the gospel record of Christ's teaching verbally accurate and exact, this may fairly be ascribed to the working of the Spirit here referred to. If, on the other hand, it should appear that this record is not verbally accurate and exact, then this promise will present no difficulty in the way of such a conclusion; so long, that is, as the inaccuracy does not extend to the substantial character and meaning of the teaching.

Of other passages in the New Testament where inspiration is spoken of in purely general terms, e. g. that a speaker was 'filled with the Holy Spirit' on a particular occasion (Luke i. 41, 67; Acts iv. 8, vi. 10, xiii. 9, &c.), it is unnecessary to speak, since, though powerful witnesses to the fact of inspiration, they shed no light upon that which is here our special subject—its extent and practical results as regards, first, the particular words employed, and, second, matters not belonging to faith or practice.

We turn now to those passages in which the New Testament writers bear witness to the human element involved in their works.

Here we notice, in the first place, that a large majority of the writers uniformly employ their own names in speaking of their works; that they appeal to their own knowledge of facts, as eye-witnesses, &c. (i. e. their *human* knowledge), as a ground for receiving their testimony (Luke i. 3; John xix. 35, xxi. 24; Acts ii. 32, iv. 20, v. 32, x. 39–41, xiii. 31; 1 John i. 1–3, &c.); and in fact everywhere refer to themselves in exactly the same way as we should have expected

them to do had they been entirely uninspired. Whatever else inspiration did for them, then, it certainly in no way affected their conception of their own personality and originality in writing. If now, as some think, the writers of Scripture were not personally responsible for what they wrote, this manner of referring to their works, this appealing to their knowledge as truly and properly their own, would be highly inconsistent and misleading. If they were no more than penmen of the Spirit, writing at His dictation, then as well might Paul's amanuenses have claimed to be the authors of his epistles as *they* to be the authors of the works which bear their name. If the whole impulse and incentive to write were from above, then to speak of it as a thing that 'seemed good' to *them* (Luke i. 3), nay, in some cases almost as it were to *apologise* for their boldness in writing (Rom. xv. 15, Heb. xiii. 22), was most inaccurate and misleading. If their testimony was exclusively that of the Spirit, themselves but the channel for conveying it, then to refer to it as a matter of their own knowledge, to be received *because* of this knowledge, was simply untrue; as untrue as it would have been for Paul to have represented the earlier testimonies to the fact of the resurrection (1 Cor. xv. 5-7) as his own. Such views of inspiration are plainly, then, on the face of them untenable, as being inconsistent with the expressed self-consciousness of the inspired writers, who regarded themselves as true and proper authors of the books, not mere amanuenses.

Then, in the next place, it is important not to overlook one passage in which Paul asserts his non-inspiration in respect to a particular part of one of his epistles.

2 Cor. xi. 17, '*That which I speak, I speak not after the Lord (οὐ κατὰ Κυρίου), but as in foolishness.*'

This certainly seems to imply that in what he was then about to say he had not that Divine direction and authority

which he elsewhere claimed. For a moment he would speak as a mere man, a fool even, that thereby he might shame those who were so ready to despise him because of that reticence from boasting which his inspiration commonly occasioned. No doubt in thus speaking *ad hominem* he was not without the indirect sanction of the Spirit, who, we may suppose, here purposely left him to speak as a man, as knowing this to be the most effective method of attaining the end in view. Still this in no way alters the fact that Paul was here, according to his express testimony, uninspired; nay, rather, if this idea of his being indirectly sanctioned by the Spirit be adopted, we have here a warrant for deducing from this the axiom, that *there are cases in which the object of Scripture could be best attained by its authors being left without direct guidance from the Spirit*. An axiom of course to be applied with extreme caution, and not without sufficient special evidence, to other cases; but whose importance, as cutting away all *à priori* grounds on behalf of absolutely plenary inspiration, can hardly be overrated. Further than this the passage certainly does not warrant us in going. Its exceptional character is indeed so pointedly and repeatedly insisted on (v. 21, 23), that it might rather seem to furnish a proof of the sustained inspiration of the Apostle elsewhere throughout the epistle, and of the ready acknowledgment which this received on the part of those to whom he wrote; the exception, as often, proving the rule. And if Paul here had simply laid stress upon his speaking as a *man*, this would have seemed a fair conclusion. Since, however, he goes beyond this and calls it speaking as a *fool*, the idea that he is merely guarding them from thinking this passage inspired is insufficient to account for the term employed. His object is rather to keep them from regarding this boasting of his as intrinsically wise or right; the *correlative* conclusion from which would be, that what he

said elsewhere *was* wise and right, without thereby necessarily implying its inspiration.¹

A somewhat similar kind of argument, though still less decisive, and tending the other way, may perhaps be founded on Paul's occasionally laying stress upon the Divine character of his fervid expressions of personal emotions (Rom. ix. 1; 2 Cor. xii. 19, &c.); since why, it might be argued, should he thus specially mark these as inspired, here and there, if his ordinary expressions of the same kind were not generally and rightly regarded as *not so*? The evidence, however, in this case is too partial and uncertain to allow any distinct conclusion to be based upon it.

More important is the assertion by Paul in one instance of his own ignorance and even temporary mistake in regard to a matter of fact alluded to in the opening of his first epistle to the Corinthians.

1 Cor. i. 14-6, '*I thank God that none of you were baptised [by me] except Crispus and Gaius; that no one may say that I baptised into my own name. And I baptised also the house of Stephanas; for the rest I know not (οὐκ οἶδα) if I baptised any other.*'

Here, in the first place, Paul asserts that 'none' of the Corinthians were baptised by him 'except' two; and for this he thanks God. Then immediately he corrects himself—'no, I was wrong, there was besides an entire household.' This makes him doubtful whether perhaps there might not have been some others yet; he cannot remember any however, so

¹ The same kind of exception is by many thought to exist also in 1 Cor. vii. 6, 10, 12, 25, 40, where Paul draws a distinction (1) between what he says 'by (κατα) permission' and 'by commandment;' and (2) between what 'the Lord' says and what he himself says. Others, however, hold the distinction to be of an entirely different kind, as one

(1) between St. Paul's inspired *counsel* and inspired *injunction* (comp. 2 Cor. viii. 8-10), and (2) between Christ's personal sayings and Paul's inspired judgment. If this be so, as seems most probable, the passage has of course no bearing at all upon the question in hand. On the other view, it simply confirms the position and conclusions stated above.

concludes with 'I do not know.' That Paul was here speaking exclusively in his own person, and was trusting solely to his own natural memory, is self-evident. To say that the Holy Spirit directed him in the first place to make an erroneous statement, then directed him to correct it, and last of all directed him to say that he was not sure whether even now he might not be in error; or, which comes to the same thing, to say that in all these particulars the Holy Spirit is responsible for Paul's words, is little, if at all, short of absolute blasphemy. To say that Paul herein spoke entirely of himself, however, is plainly to admit that the theories of plenary and verbal inspiration, whatever else may be said for them, are certainly not true of *every* part of Scripture. There are words and there are statements in Scripture for which the human authors alone are responsible. And this conclusion we arrive at, be it observed, not in consequence of any judgment or criticism of our own, but simply because of the express declaration of one of the inspired writers themselves. Nor is this all. This statement of Paul as to those whom he baptised is no mere passing allusion without reference to spiritual teaching; it is the proof, the only proof, which Paul gives of the important spiritual fact, that Christ sent him 'not to baptise, but to preach the gospel.' And yet this proof involves, first inaccuracy, and then uncertainty. Do not let us exaggerate, however. Mistaken as the Apostle was at first, doubtful as he was at last, as to the exact number, thus much at least we have no reason to doubt—that in the general tenour of his statement he was perfectly right, those baptised by him were very few; and this was really all that was necessary to prove the point in hand.

We deduce from these facts, then, the following axiom: that *there are cases in Scripture in which the writers were left to speak of matters of fact, urged in support of spiritual teach-*

ing, exclusively from their own knowledge ; in which cases they were liable to commit such mistakes in details, and were exposed to such uncertainty in knowledge, as naturally arise from the frailty of human memory. That Paul should have left his first mistake and subsequent correction standing side by side in his epistle, instead of substituting the fuller statement for the faulty one, is a striking proof of how little he thought such errors derogated from the authority of his writing. Instead of hiding, he avowed them.

To sum up the whole of the evidence considered in this chapter, then, we may say, that, as before with the dictum of the Church concerning Scripture, so now with the direct testimony of Scripture to itself, while it establishes the *fact* of inspiration most abundantly, and sets beyond doubt the authority in respect to matters of faith and practice which Scripture consequently claims ; on all further questions, as to whether this inspiration extends also to the personal sentiments of the writers, or to the statements of Scripture in regard to ordinary matters of fact, or whether it includes words as well as thoughts, the letter as well as the spirit,—on all such questions Scripture is for the most part absolutely silent ; and where it does speak tends invariably towards a negative answer rather than a positive, and this in some instances very pointedly. Whether these instances may be taken as fair representatives of the fact in Scripture generally, this, with many other details yet unsolved, must be left for the investigation of our next source of evidence, the internal phenomena of the Bible, to decide.

CHAPTER III.

INTERNAL TESTIMONY—INDIRECT.

The men were full of the Holy Ghost—the books are the pouring out of that fulness through the men—the conservation of the treasure in earthen vessels. The treasure is ours, in all its richness; but it is ours as only it can be ours—in the imperfections of human speech, in the limitations of human thought, in the variety incident first to individual character, and then to manifold transcription and the lapse of ages.—ALFORD, *Proleg. to the Gosp.* ch. i. § 6.

THE question now before us for discussion—how far and in what respects the internal phenomena of the Bible bear witness to its inspiration—is at once the most important and the most difficult which our subject involves. The most important, because here for the first time we are brought face to face with the characteristics of Scripture as actual facts. Hitherto we have been engaged with claims and assertions on behalf of Scripture, made either externally by the Church, or internally by itself. Now we are called upon to examine Scripture at large, and see if it accords with and substantiates these claims. Here, also, our previous investigations have taught us, must we mainly look for the evidence which shall decide the exact limits and practical effects of inspiration. In both respects, therefore, whether in its relation to the Divine authority of the Bible generally, or to our special object of ascertaining what inspiration really amounts to, this consideration of the internal phenomena of Scripture is of the extremest moment. Its marvellous neglect hitherto by *theologians* has doubtless arisen, in part at least, from that

second characteristic noted above—its extreme difficulty. For here we have no longer to act as interpreters and expounders, but as judges. Here are certain phenomena observable in Scripture; now who is responsible for them? Are they to be ascribed to the directing Spirit, or to the human authors? This is our question; and herein lies its difficulty, that we have no absolute standard by which to determine it, no simple test by which to discriminate what is human and what Divine. Our standards are partial, and require therefore to be used with the utmost caution.

We take, first, the means by which to recognise the human element in Scripture. Here we have practically two standards; the one positive—the standard of human failings, imperfections, and frailties; the other negative—the standard of God's revelations. We know that in human compositions certain defects are liable to appear, such, for example, as vagueness, harshness of style, slips of memory, mistakes as to facts, prejudices of the time, &c., &c. If now it should appear that any such defects exist also in Scripture, we are plainly justified in regarding them as proofs and indications of the human element. Thus far our first standard. But now, lest our zeal in this direction should become excessive, here comes in, very opportunely, the second. A certain amount of accommodation, or condescension to human weakness, is absolutely necessary to Divine truth being communicated to man at all, whether mediately or immediately; which amount is not therefore necessarily to be ascribed to the influence of the human agent, but *may* be due to that of the directing Spirit. What such accommodation is likely to amount to, supposing this to be the case, that we learn from revelation, i. e. the immediate communications from God to man. Thus, for example, it might be argued, that inasmuch as all human languages, all human modes of thought even, are essentially imperfect, therefore everything in Scripture, except what we may call

the *momenta* of truth which underlie and vivify it, is of purely human origin; an argument on *à priori* grounds quite irrefutable, but which is at once set aside by the fact, that in God's immediate communications to man (e. g. at Mount Sinai), human language and human modes of thought were also employed, being, in fact, indispensable. He *might* therefore (*à priori*) also be responsible for the language of Scripture, although that language is human, and so essentially imperfect. By means of these two standards, thus employed, we are enabled, then, to determine with tolerable certainty whether there are in Scripture any positive signs of purely human agency. If such be found we may reasonably expect that they will cast much light upon those questions of verbal and plenary inspiration with which we are here especially concerned. If they be not found, then these questions remain in the same unsettled state as before, since it is plain that negatively these standards avail nothing. That is, should it appear that no such signs of human agency exist in Scripture, this cannot be urged as a proof of its Divine origin, inasmuch as these defects are not essential attributes of human composition, but failings incidental to it, whose absence is in good writing commoner than their presence, which absence cannot therefore be regarded as any evidence of supernatural influence. So, again, should it appear that all the human characteristics observable in Scripture are found also in direct revelations, this is no proof that they are therefore to be ascribed to God rather than man, since they exist also quite as much in uninspired writings. Only in so far as these standards afford *positive* evidence of human agency can they tell us anything concerning inspiration; negatively they prove nothing.

Then with respect to the Divine element. Here also we have two standards; the one positive—the standard of evidence, external and internal, already discussed; the other *negative*—the standard of conscience or spiritual intuition.

Whatever the first standard determines to be Divine, that we receive as such, provided it be not directly antagonistic to the second. Into this part of the question, however, we have scarcely at all to enter, since in regard to those details here especially in view, this positive standard of evidence affords, as we have seen, simply no information at all. We shall confine ourselves therefore almost exclusively to the former point of view, and endeavour to ascertain, by a wide induction of facts, whether any, and, if so, what, of these certainly human characteristics are to be found in Scripture.

Of the two questions especially before us, we propose to deal first with that concerning the words of Scripture, and then with that concerning its sentiments and statements of facts.

SECTION I.—VERBAL INSPIRATION.

I. Is Scripture, then, verbally inspired?—i.e. did the directing Spirit impel its writers to the choice of the particular phraseology adopted, or did He merely control their thoughts, the sense and spirit of what they wrote, and leave the language to their own selection? This is our first question. The evidence available for its determination is twofold: first, that which is afforded by the presence or absence of human defects of style; second, that which arises from the accuracy or inaccuracy with which words of authority are quoted or reported.

1. *The style of Scripture.*—As already noted, it avails here nothing to allude to those defects which are inherent to human thought and language generally, or even to those particular languages in which the books of Scripture were composed. If the evidence of style is to prove anything as regards verbal inspiration, it must be by establishing the

existence of defects, or other certainly human characteristics, *not* inherent to the languages employed. And to this end the most usual argument is that founded on the diversities of style observable in the works of the several writers. How widely different, for example, it is said, is the style of Isaiah from Amos, of Hosea from Ezekiel, of Jeremiah from Malachi, of Paul from John. The individuality of each man is plainly stamped upon his writings; they breathe everywhere with his character, nay, at times even undesignedly reveal his position and occupation in life. That this is the case is admitted on all hands, and herein is certainly, at first sight, a very strong and convincing proof of the purely human origin of the language of Scripture. In point of fact, however, the proof is by no means so conclusive as it seems. Different men have different minds, and need therefore to have the truth put before them in different ways and different verbal forms. Granted, then, that the men whom God commissioned to declare His will were adapted in character, position, and ability to the particular sphere in which He destined them to work, and it is only reasonable to suppose that they were equally adapted in respect to style also; that is, that their style of writing was of that kind most likely to bring the truth home effectually to those to whom they were sent; and if so, it is plainly quite reasonable to suppose further, that *if* God thought it necessary to instruct His servants as to the exact words they should employ, He would instruct them in accordance with their own style. For example, if, having chosen Moses to teach His law to the Israelites, and knowing his style of speaking to be the best adapted to enable them to comprehend it,—if then He desired verbally to inspire Moses to make a communication to them, it is plainly credible, nay, probable, that He should in this communication have still adhered to Moses' style, simply because it was the most serviceable; an *idea*, in confirmation of which might fairly be urged the

manifest resemblance in style between the ten commandments spoken from Mount Sinai and the addresses of Moses recorded in Deuteronomy.¹ Since, therefore, such diversities of style are thus reasonably compatible with verbal inspiration, it is clear that they can afford no disproof of its existence. In a word, respecting the extent of inspiration they tell us nothing.

Less generally regarded, but really far more important, is the argument founded upon positive defects in composition, blemishes in style to which it is impossible to ascribe any advantage whatever, either at the time of writing, or at any other. A few sample instances must suffice.

Take, in the first place, the defect of ambiguity; ambiguity, that is, which is not inherent, but might easily by a slight change of construction have been avoided. Look at such a passage as John i. 9; *ἦν το φως το ἀληθινον ὁ φωτίζει παντα ἄνθρωπον ἐρχομενον εἰς τον κοσμον*. Here are no fewer than four different constructions by which it can be explained, each perfectly allowable grammatically, each affording a sense not inconsistent with the context, and each maintained by some one or more critics and translators of good repute to be *the* construction actually intended.

1. We have the whole stress laid upon *ἦν*, and *ἐρχομενον* referred to *ἄνθρωπον*. ‘The true light which lighteth every man that cometh into the world *was*;’ i. e. was already in the world at the time of John’s witness.

2. We have *ἐρχομενον* joined to *ἦν*, and so referred to *φως*. ‘The true light which lighteth every man came (‘was coming,’ or ‘was about to come’) into the world.’

3. We have a supposed ellipsis of *οὗτος*, and *ἐρχομενον* referred to *ἄνθρωπον*. ‘*That* was the true light which lighteth every man that cometh into the world.’

¹ This resemblance might also, of course, be equally well explained by supposing the style of the ten commandments to have influenced Moses’ own, as it reasonably would.

4. We have the same supposed ellipsis of οὗτος, but ἐρχομενον referred to φως. 'That was the true light which lighteth every man at (or 'by') its coming into the world.'

Now to show that this ambiguity is not inherent to the language, but might have been avoided, we submit the four following slightly altered forms of the passage, which, as it seems to us, would severally have determined one or other of these constructions to be certainly true, to the exclusion of the rest. Harsh in some cases they may be, but at least not vague.

1. ἦν δε ἡδη το φως το ἀληθινον ὁ φωτιζει παντα ἀνθρωπον τον ἐρχομενον εἰς τον κοσμον.

2. ἦν ἐρχομενον εἰς τον κοσμον το φως το ἀληθινον ὁ φωτιζει παντα ἀνθρωπον.

3. οὗτος ἦν το φως το ἀληθινον ὁ φωτιζει παντα ἀνθρωπον τον ἐρχομενον εἰς τον κοσμον.

4. οὗτος ἦν το φως το ἀληθινον ὁ φωτιζει παντα ἀνθρωπον ἐν τῷ ἐρχεσθαι ἐκεινον εἰς τον κοσμον.

As it is, it is simply impossible to determine with certainty what the passage really means. Arguments in favour of one or other view it is indeed easy to find; arguments against the ones rejected equally so. But that these do not really settle the matter is plain from the very divergence of critics, already noticed, and this in a case where we can scarcely suppose that prejudice or party feeling has had any influence in determining their decision. The construction and phraseology are simply hopelessly ambiguous, though, as has been shown, quite unnecessarily so. Now, to what is this to be ascribed? Are we to suppose that the Holy Spirit directed John to use precisely these words and in this order, and so purposely made the verse of doubtful signification (which verbal inspiration would require); or are we rather to suppose that the Spirit merely supplied John with the thought, which he expressed as he pleased, accurately, no doubt, from his own point of view, *knowing the meaning*, but inaccurately to others, as involv-

ing further possible meanings different from the true one, but which, as not present to the writer's mind, did not occur to him as likely to be suggested by his words? Between these two views the question plainly lies; nor can we hesitate for an instant which to prefer. Unintentional ambiguity, for which John alone is innocently responsible, is certainly far more credible than intentional ambiguity ascribed to the Spirit of Truth. We hold, therefore, to the former as the true explanation.

To show that this is no exceptional case, we select another instance of similar constructional ambiguity; Rom. vii. 21, *εὕρισκω ἄρα τον νομον τῷ θελοντι ἔμοι ποιειν το καλον, ὅτι ἔμοι το κακον παρακειται*. Here two views may be taken.

1. Regarding *τον νομον* as the accusative to *εὕρισκω*, 'I find then the law in regard to my desiring to do good, that evil is present to me.'

2. Regarding *τον νομον* as the accusative to *ποιειν*, 'I find then in regard to my desiring to do the law (i. e. good), that evil is present to me.'

Where, again, a different arrangement of the words would have entirely avoided the ambiguity, *τον νομον ἄρα εὕρισκω* being compatible only with the first construction, *τῷ θελοντι ἔμοι τον νομον ποιειν* only with the second. No doubt the idea intended was clear enough to Paul's own mind, and the ambiguity of expression consequently unnoticed; but to ascribe this ambiguity to the design of the Spirit, as we must do on the supposition of verbal inspiration, is unwarrantable.

In other cases ambiguity arises from the different meanings which the same word is capable of bearing; where the substitution of another word is required to make the sense intended certain. As a notable instance of this may be quoted 2 Cor. ix. 4, *ἐν τῇ ὑποστάσει ταυτη*, which may be either 'in this confidence,' or 'in this matter.'

Or, again, Phil. i. 10, *εἰς το δοκιμαζειν υ̑μας τα διαφοροντα*, where *δοκιμαζειν* may be ‘distinguish,’ ‘prove,’ or ‘approve;’ and *τα διαφοροντα*, ‘things that are different,’ or ‘things that are excellent;’ and the passage is hence really capable of no fewer than five not inappropriate, yet diverse meanings.

In yet other cases ambiguity may be traced to the use of uncertain metaphorical expressions. Thus, James iii. 6, *τον τροχον της γενεσεως*, literally ‘the wheel of generation,’ has been thought to denote—1. The human body, the circumference of our corporeal being; 2. The life of man, rolling on from his birth; 3. The course of human generations as a whole; 4. The course of nature; 5. The orb or cycle of creation. As before, some of these meanings may seem more probable and appropriate than others; but all are certainly allowable, all fit in well with the context; and which, therefore, James really intended, it is impossible to say. Yet nothing can be plainer than that the substitution of some other more precise phrase would have put the matter beyond doubt.

In yet other cases, again, ambiguity arises from the mere absence of a defining word. Thus, James iv. 5, *προς φθονον επιποθει το πνευμα ο κατωκησεν εν η̑μιν* is taken by some to mean ‘the spirit that dwelleth in us lusteth unto envy;’ by others, ‘the Spirit that dwelleth in us desireth unto jealousy;’ where plainly the whole would have been at once made certain, had but some defining word been added; e. g. had the passage run—

1. *προς φθονον επιποθει το πνευμα του ανθρωπου*; or,
2. *προς φθονον επιποθει το πνευμα το αγιον ο κατωκησεν εν η̑μιν*.

As it is, neither the context nor construction of the passage is capable of determining decisively which of these two views is to be taken.

The alternative in all these cases is of course as before;

either such vagueness is the natural and involuntary result of the frailty of the human author, or it is the voluntary and intentional result of the Spirit's directing influence. In a word, either the human authors alone are to be held responsible for the words here employed, or it is to be regarded as the purpose of the Holy Spirit in these passages hopelessly to perplex and puzzle, or even mislead Christians, instead of instructing them. Which of these alternatives every reverent and truth-loving mind must inevitably accept is too self-evident to need insisting on.

We turn now to another class of defects of style. Not only are there these constructions, words, and figures of doubtful meaning, but there are also not infrequently the still graver blemishes of broken, unfinished sentences, and changed grammatical form. We select, as before, a few prominent examples.

Look at such a passage as 1 Tim. i. 3-4:—

According as I bade thee abide still in Ephesus, when I went into Macedonia, that thou mightest charge certain not to teach otherwise, neither to give heed to fables and endless genealogies, which minister questions, rather than the dispensation of God which is in faith.

Here is the beginning of a clear and orderly sentence, whose completion would introduce at once the main subject of the epistle, Paul's charge to Timothy concerning the *present* needs of his church. Yet, instead of finishing it, Paul passes off into an entirely fresh sentence, 'Now the end of the charge is love,' &c.; and this not by way of parenthesis, returning after a while to that first begun, but so as altogether to lose sight of this, and leave it in the incomplete state in which we have cited it.

So, again, Eph. ii. 1-3:—

And you, being dead through trespasses and sins, wherein once ye walked according to the course of this world, according to the prince of the power of the air, [i. e.] of the spirit which now worketh in the sons of disobedience, among whom we all also had our life once in the lusts of our flesh, doing the desires of the flesh and of the thoughts, and were children (by nature) of wrath, even as the rest.

Here at the commencement the intention clearly was to speak of God's work of grace towards the Ephesians; 'you' is put in the accusative (*ὑμᾶς*), the verb governing it being shortly to be inserted. In point of fact, however, no such verb appears anywhere, and the sentence is completed by a series of relative clauses, without the slightest explanation being given for the opening *ὑμᾶς*. In the following sentence, indeed (*v.* 4-6, &c.), we have the completion in *sense*, but not in form, the accusative here being no longer 'you,' but, in consequence of the intervening relative clauses, 'us' (*ἡμᾶς*).

Other instances of the same kind will readily suggest themselves to every one who has attentively perused the epistles of Paul in the original.

Now, to what are such disjointed and unfinished sentences to be ascribed? The ordinary explanation is that they are the result of the fervour, rapidity, and impulsive energy with which Paul dictated, or in some cases wrote, his epistles. His thoughts rose up so thick and fast that they overpowered his language; the torrent of ideas sweeping through his mind so carried him away, that he forgot what he first said, or meant to say, and thought only of expressing that which was just now uppermost in his soul. Without doubt the true explanation; and a most valuable incidental proof of the genuineness and uncorrupted preservation of these priceless legacies of the primitive Church. But what, we ask, do these phenomena teach us as to inspiration? They teach us in the plainest terms that the *form* of Paul's letters came from a different source from the substance. His power of expression did not keep pace with his power of thought. Clearly, then, the latter being under the direction of the Spirit, and therefore so exceeding powerful, the former was not so, or it would have been commensurate to the demand upon it, which the facts just considered prove not to *have been the case*. He who saw all things clearly and in

perfect order from the beginning, could plainly, had He so willed it, have caused the Apostle to have set it forth in words as clear and orderly. The fact that it is not so set forth is a conclusive proof that the words (including, of course, construction, arrangement, &c.) were not a part of the Spirit's gift, but belonged exclusively to the human agent. The only alternative to this conclusion is, of course, as before, the ascription of these defects and inadequacies of style to the *express design* of the Holy Spirit.

In adducing these instances of ambiguity and faulty composition, we have confined ourselves almost exclusively to one part of Scripture, the Epistles, because just here is the issue most decisive. Instances similar to these might easily have been adduced also from the poetical and poetico-prophetical books of the Old Testament; but to this it might be objected that a certain amount of abruptness in style and connection, a certain enigmatical character of form, were proper constituents of many kinds of poetry, and therefore would be adopted by the Spirit in dictating, as well as by ordinary men in composing it. So, again, other instances might have been found in the narrative parts of Scripture, and especially in passages containing the reports of spoken words; but to this it might have been objected, that whatever ambiguity there might be in the words as *recorded*, yet as *spoken* the tone of voice, emphasis, &c., may have rendered their meaning perfectly unambiguous. It would be easy to show that in neither case are the objections sufficient to destroy altogether the force of the argument which these instances would afford; but to avoid unnecessary discussion, it seemed the simplest course rather to select our examples from parts of Scripture where such objections could not in any way apply. The epistles of Paul and James, the prologue of John's gospel, these are prose compositions, in which clearness of style and exactness

of expression were naturally to be looked for; they are also essentially written compositions, the missives of Apostles to churches with whom they were not present, expressly intended from the first to be used apart from their authors, representing their authors' own words then first put forth, and representing them exactly in accordance with their authors' will; where therefore, pre-eminently, written exactitude was to be expected. Its failure here leaves, as we say, but one alternative open to the advocates of verbal inspiration—the alternative of regarding vagueness and faulty composition as the proposed work of the Spirit of Truth and Order.¹

2. We pass now to our second source of evidence concerning verbal inspiration, that, namely, which arises from the accuracy or inaccuracy with which words of authority are quoted or reported. We say *words of authority*, because albeit the argument would really be as conclusive logically in respect to words of no authority, yet it is more practically convincing, its rue import is more easily perceived, if urged in respect to words whose primitive character was certainly Divine. If in referring to and quoting *Scripture* the Biblical writers were not so inspired as to be verbally accurate, we feel at once that it is out of the question to suppose them verbally inspired in any *other* references or quotations. If in reporting the authoritative messages of prophets, the words of Christ, the direct revelations of God, we do not find perfect exactitude, we shall certainly be little disposed to expect it in the reports of words originally spoken by mere ordinary men. The contrary position, though, as we say, really

¹ No reference has in this argument been made to the second standard referred to above (p. 77), and this simply because, as far as the author knows, no instance of such defects occurring in the language of God's immediate revelations can be shown to exist. Those which might be urged as noticeable in our Lord's discourses will be seen from the evidence discussed further on in the present chapter to be far more plausibly attributable to the *narrators* through whom alone we know what our Lord actually said, than to our Lord Himself.

quite as strong logically, would not to many appear so. We confine our attention, therefore, to words of authority. One other preliminary observation we make before proceeding to detailed investigation. It is this: inaccuracy in quotation or report is, on the face of it, plainly a proof of human frailty. Accuracy, however, be it observed, is not therefore to be taken as necessarily a proof of Divine infallibility, since an accurate verbatim report or quotation is clearly quite *within the reach* of unassisted human faculties. This distinction is too often overlooked in popular arguments on behalf of the verbal inspiration of Scripture.

Thus much premised, we commence our inquiry with an examination of the verbal accuracy of the quotations by New Testament writers of Old Testament Scriptures. And if accuracy be to be expected anywhere, it certainly is so here. The Apostles and Evangelists were undoubtedly men intimately acquainted with the Sacred Writings, not only in their current Greek translation (the Septuagint), but in some cases also (e. g. certainly Paul and Matthew) in their original Hebrew verity. They were in the habit of constantly hearing them read, of using them in argument with Jewish opponents, and had moreover the opportunity of reference to manuscript copies, in order, if they pleased, to verify their quotations and prevent the slightest trace of inexactness. Looking at the matter in its merely human aspect, then, nothing could be more reasonable than to find here the strictest verbal accuracy; always supposing, that is, that the Apostles and Evangelists considered verbal accuracy in quotation a matter of importance; which, if they were believers in verbal inspiration, they plainly must. But now if to this we add the idea of an immediate direction of the Spirit guiding them in the employment of every word, recalling or suggesting to their minds the exact letter of His own former sayings by the mouths of others, if we take this also into account, it

is clear that to suppose misquotations of any kind to have occurred is quite out of the question. If divergence from the original there be, it must always be of the nature of an emendation and improvement, an alteration adapted to bring out the true meaning; since, to suppose the Spirit of Truth to have directed the insertion of unnecessary inaccuracies—the only other alternative—is an idea which needs but to be stated to be instantly and unhesitatingly rejected. It remains now to see whether the actual facts of the case are compatible with such a view of the inspiration of quotations or not.

We notice, first, certain passages where a Septuagint reading or rendering has been followed by preference to the original Hebrew, apparently on the ground that the former fitted in more appropriately with the object immediately in view than the latter, yet where there can be little doubt that the former is wrong and the latter right.¹

Matt. i. 23.

Behold the *virgin* shall conceive and bear a son, and *they shall*² call his name Emmanuel.

Isa. vii. 14 (Heb.).

Behold the *maiden* shall conceive and bear a son, and *thou shalt* call his name Emmanuel.

Isa. vii. 14 (LXX.).

Behold the *virgin* shall conceive and bear a son, and *thou shalt* call his name Emmanuel.

No one who examines impartially the context and connection of this prophecy, as originally uttered, can fail to perceive that 'maiden,' not 'virgin,' is the idea really intended. The birth is mentioned as a sign for Ahaz, especial stress being laid upon the *events* which shall occur before the child thus born shall attain a certain stage of maturity

¹ In these comparisons of quotations the text adopted is, for the New Testament, that contained in the largest number of MSS. of the sixth and earlier centuries, all variations existing in such MSS. being given in the notes; for the Old Testament, the received text of Van Der Hooght, with variations noted as *before*; for the Septuagint, the text of

the Vatican MS., with the variations of the Alexandrian again in the notes. For the authorities referred to for this purpose, and the abbreviations adopted, see p. viii. The English rendering given is arranged so as to represent as exactly as possible the kind and amount of divergence between the original texts.

² So α BCZ; 'thou shalt' D.

(Isa. vii. 15–6), but no stress whatever being laid upon anything intrinsically marvellous in the birth itself. The sign is given primarily, in fact, merely as a mark of time, the name of the child being at the same time significant of that which shall especially distinguish the events of that time. In its secondary and typical meaning, however, the sign had reference to a birth not only characterised, like this, by great accompanying deliverance, but also itself a miraculous occurrence; which idea was certainly more favoured by the Septuagint rendering than the Hebrew original. It was more in harmony with the event now in view to say ‘virgin’ than to say ‘maiden;’ the former therefore was adopted by Matthew in noting the fulfilment of the type; it seemed to give an additional point to the prophecy; a point, however, as has been shown, altogether foreign to the original words of Isaiah.

Acts xv. 16–8.

After these things I will turn again and rebuild the tabernacle of David that is fallen down,

and the ruins thereof *build again*

and *set it up again*, that the residue of men may *seek after the*

Lord, and all the nations upon whom My name is called *upon them*, saith the Lord who doeth *these things known from of old.*¹

Amos ix. 11–2 (Heb.).

In that day I will

set up the tabernacle of David that is fallen down, *and wall up the breaches thereof*, and the ruins thereof *set up*

and *build it as in the days of old*, that *they may possess*² the residue of Edom³ and all the nations upon whom My name is called, saith

Jehovah who doeth *this*.⁵

Amos ix. 11–2 (LXX.).

In that day I will

set up again the tabernacle of David that is fallen down, *and build again the fallen parts*⁴ thereof, and the ruins thereof *set up again* and *build it according to the days of old*, that the residue of men may *seek after*,⁶ and all the nations upon whom My name is called *upon them*, saith the Lord who doeth *all*⁷ these things.

¹ So B; ‘overturned parts’ A.

² Heb. for ‘possess’ is יִירְשׁוּ, or, as many MSS. write it, יִרְשׁוּ; for ‘seek after’ יִדְרְשׁוּ; which might easily be mistaken for one another. One MS. also omits the mark of the accusative (אֶת) before ‘residue.’

³ Heb. for ‘Edom’ is אֶדְוִים, for ‘man’

אָדָם; the former might also be written אֶדְוִים, thus differing only by the points.

⁴ So B; insert ‘the Lord’ A.

⁵ One MS. reads ‘these things.’

⁶ So B; omit ‘all’ A.

⁷ So ABC; ‘known unto the Lord from of old is His work’ AD; thus making the clause part of the remarks upon the text, not part of the text itself.

There can be no question that the main variation here between the Hebrew and Septuagint texts has arisen from the similarity in the original of the words 'possess' and 'seek after,' 'Edom' and 'man' (see notes). The differences are slight, the mistake most natural, especially as the Septuagint translators unquestionably used for their work an unpointed copy of the Hebrew. That it is these translators who are in error, and not the later Jewish scribes, there is, however, little room to doubt. The idea of 'the residue of men seeking after the Lord' is far less congruous with the main thought—the restoration of the kingdom of Israel—than that of Israel itself 'possessing the residue of Edom,' a thing predicted of old as an especial characteristic of her day of greatness (Num. xxiv. 17–9). So, again, the further clause, 'and all the nations upon whom my name is called,' after the mention of Edom, is natural and pointed, bringing in at once all those other peoples, claimed by God as His own, who, like Edom, were eventually to be incorporated with Israel; whereas after the mention of the 'residue of men' it is weak and meaningless, supplying nothing not already implied in the 'seeking after the Lord,' of the 'residue' generally. A comparison of corresponding passages in the nearest contemporaneous prophets (see Joel iii. 19, and especially Obad. 17–21) yet further confirms the genuineness of the Hebrew reading here.

In the council of Jerusalem, then, James, when quoting the Septuagint version in support of his 'judgment,' was without doubt quoting from an inaccurate source, the words he used being notably divergent in sense, as well as phraseology, from the original prophecy he professed to be referring to. We can hardly suppose that he, any more than Matthew in the former instance, was ignorant of that original;

If the former reading be correct, the above, not otherwise represented in the expression may have been suggested by quotation.
the phrase 'according to the days of old'

his preference for the Septuagint must therefore again be most probably ascribed to choice. The words of Amos seemed more appropriate, more telling, for the purpose then in hand, according to the Greek version, than according to the Hebrew original; therefore he adopted them. Observe, it is not said that either James or Matthew did this *knowing* the version they quoted to be incorrect. Nothing of the kind. They probably had never critically examined into the matter at all; they simply knew that there were two readings of these prophecies extant, one apparently less appropriate, the other more so. Their faith in the reality of the prophecy led them unhesitatingly to prefer the latter, as the most probably true; much in the same way as an English reader, firmly convinced of the meaning of any passage, selects of two alternative renderings presented to him in the text and margin of his Bible the one which appears to him the most consistent with that meaning, and proceeds at once to reason on it as the true one, without a thought of any critical research being necessary to ascertain whether it really is so or not. There is in such a case plainly no pious fraud, but there is (supposing of course the wrong rendering to be adopted) mistake and ignorance; which mistake and ignorance existed, it would seem, not only, as might be expected, in uninspired, but also in inspired men; from which it plainly follows that for the accuracy of their quotations *they* were alone responsible, not the Spirit.

In these two examples we have ascribed the preference shown for the Septuagint version to choice, in the one instance on account of the known usage of the writer,¹ in the other on account of the special circumstances of the case.²

¹ As a general rule, Matthew's quotations approximate far more closely to the Hebrew than the Septuagint (e. g. Matt. ii. 15, 18, viii. 17, xxi. 5, xxvii. 9-10). It is to be remembered also that ac-

cording to the most ancient tradition his gospel was itself originally written in Hebrew.

² A bishop of Jerusalem, accustomed to instruct and address Pharisees and

We now turn to a third example, where the preference shown for the Septuagint may be most probably ascribed rather to habit.

Heb. x. 5-7.

Sacrifice and offering Thou desiredst not, but *a body* didst Thou *prepare* for me. *Whole* burnt offerings and [*sacrifices*] for sins Thou *hadst no pleasure in*. Then said I, Behold I come (in the roll of the book it is written concerning me) to do, O God, Thy will.

Ps. xl. 7-9 (Heb.).

Sacrifice and offering Thou desiredst not, but *ears* didst Thou *open* for me. Burnt offerings and *sin offerings* Thou *askedst not*. Then said I, Behold I come. In the roll of the book it is written concerning me, *I desired* to do Thy will, *my God*.

Ps. xxxix. 7-9 (LXX.).

Sacrifice and offering Thou desiredst not, but *a body* didst Thou *prepare* for me. *Whole* burnt offerings and [*sacrifices*] for sins Thou *requiredst not*. Then said I, Behold I come. In the roll of the book it is written concerning me, *I chose* to do Thy will, *my God*.

Of the origin of this remarkable divergence between the Hebrew and Septuagint we can give no reasonable account. That as before, however, the Hebrew is in the right, and the Septuagint wrong, there cannot be the slightest doubt. The Psalmist (according to the title, David) begins by recounting God's mercies towards him, too wonderful to be understood (v. 1-5); then proceeds to speak of his own consequent devotion to God's service and proclamation of His fame, a more and acceptable offering, he says, than ceremonial sacrifices of whatever kind (v. 6-10); and concludes by praying for further help and pity in present troubles (v. 11-7), in doing which he alludes pointedly to his 'iniquities,' which are 'more than the hairs of his head.' There can be therefore no doubt as to the proper historical reference of the psalm; the words in it subsequently quoted as referring to Christ, do so typically, by analogy, not as a matter of strict and precise prophecy. Now in this its primary significance it is manifest that the 'opening of the ears,' that is, the making

elders of the Jews, can hardly be supposed a man ignorant of the Hebrew Scriptures. If in reply to this it be said that perhaps the error here is really due to *Luke the historian*, and not to James

at all, then the instance is indeed thereby transferred to the next class, but the argument as regards inspiration manifestly remains the same.

him an attentive and devoted servant, is a natural and appropriate term for David to use; the 'preparing of a body,' on the other hand, as having no special reference to any act of devotion exhibited by David, is unnatural and inappropriate. In its reference to Christ, however, this latter expression would seem to be the most appropriate, as making allusion to His two great acts of self-devotion, the assumption of a human body at His birth, the resignation of it at His death. It might therefore appear as if here also the adoption of the Septuagint reading was the result of choice on the part of the writer. The habitual preference for the Septuagint exhibited throughout the whole of this epistle makes it, however, more probable, as we have said, that it arose simply from the usage of the writer. The argument in regard to inspiration remains, however, the same as before. Any Christian accustomed to the use of a particular version naturally quotes it freely without thinking whether in every case the words he uses accurately represent the original or not; and hence is liable, if his version be a faulty one, to be thereby occasionally guilty of serious misrepresentation. Thus also, our present instance shows, was it with the writer of the epistle to the Hebrews. He was in the habit of using a faulty, we may say a very faulty, version of the Old Testament, and by this habit he was, in this instance, betrayed into a notable inaccuracy. But if this be so, then plainly must he alone be held responsible for this, not the Spirit in any sense.

Here, however, we are met by the reply, Nay, but these which you call inaccuracies are really intentional alterations, comments by the Spirit on words formerly given by Him, and so rather *proofs* of inspiration having indeed guided the New Testament writers in their quotations, than of the contrary. The consideration of this objection to our argument will follow best after noticing yet another instance of this

kind of alteration ; this time, however, one entirely independent of either Hebrew or Septuagint.

Mark i. 2.
Behold I send My messenger before *thy* face, *who* shall *prepare thy way*.¹

Mal. iii. 1 (Heb.).
Behold I send My messenger, *and he* shall *clear the way* before *My* face.

Mal. iii. 1 (LXX.).
Behold I send My messenger, *and he* shall *look to the way* before *My* face.

Here the original ‘before *My* face’ is altered into ‘before *thy* face,’ apparently to make the words suitable to be spoken by God in regard to Christ. The same variation is also found in Matt. xi. 10 and Luke vii. 27, where these words are reported as spoken by Christ. It would seem, therefore, that this was the current form in which the words were cited by the teachers of the early Church. Now this, be it observed, is a case, not as before of typical prophecy or secondary fulfilment, but of direct prediction. The words spoken by Malachi had reference primarily and essentially to the coming of Christ and the work of preparation of the Baptist, and to nothing else ; yet when quoted in this same connection they are altered, as if in their original form not applicable enough.

Keeping this instance in mind, then, it is plain that the variations introduced in the other cases discussed cannot be explained simply by the assumption that they were designed to bring out *deeper meanings* than belonged to the passages in their primary significance ; for here is a passage quoted *in* its primary significance, and yet altered. Equally does this instance set aside the extravagant notion that Septuagint readings are preferred because of some inherent sanctity or superiority belonging to that version ; for here is a variation quite as marked from the Septuagint as from the Hebrew. If such alterations be the result, then, of the design of the Spirit, there is but one ground of explanation

¹ So NBDP ; add ‘before thee’ A.

which can be taken as sufficient to account for their introduction, viz. that the original words were inappropriate or inadequate to express the meaning intended. But the Scriptures, thus quoted, were, we are distinctly taught, themselves also inspired; if, then, their words be in certain cases inappropriate and inadequate, clearly *these* at all events could not have been given by the direction of the Spirit. In a word, if the verbal inspiration of such New Testament quotations is to be maintained, it can only be by at the same time denying the verbal inspiration of the Scriptures quoted. The incongruity of such a view is a sufficient proof of its falsity. Here, then, we might safely leave the question. There is another line of reply, however, if possible still more conclusive, which it may be well for the satisfaction of all doubtful readers briefly to allude to.

Up to the present moment we have tacitly assumed that these variations do really, as generally asserted, make the passages quoted more applicable to the subject in hand. The idea that they do so is the only reason that has or can be urged for regarding them as originated or authorised by the Spirit. Is this, however, really the case? Let us look again at our four examples a little more minutely, and examine if it be so.

1. Matt. i. 23 and Isa. vii. 14. What has the alteration of 'maiden' into 'virgin' done for the prophecy? It has done three things: (1) by fixing attention mainly upon a point entirely foreign to the original, it has led some altogether to misunderstand this, and give to it a meaning quite inconsistent with its context and connection; (2) it has caused the true *typical* prophecy contained in Isaiah's words (i. e. the prophecy of deliverance signified by the birth of a child) to be overlooked and lost sight of; (3) it has led many, by reason of the apparent incongruity thus introduced, to stumble and doubt concerning the prophecy without cause.

But if Matthew had quoted the passage exactly, all this misinterpretation, non-apprehension, and difficulty would have been to a great extent avoided; in a word, the real applicability of the prophecy would have been *more evident* than it is at present.

2. Acts xv. 16-7 and Amos ix. 11-2. The alteration here of 'they may possess the residue of Edom' into 'the residue of men may seek after the Lord' has marred the prophecy in two important points. First, thereby the connection with the first clause concerning the restoration of the house of David, as the *cause* of that which follows, is lost; since, while that restoration is a natural reason for Israel possessing the whole of her predestined inheritance, it is no necessary reason for men seeking after the Lord. Second, thereby the mode and character of the extension of God's kingdom is misrepresented. Amos makes it a stretching forth of Israel to inherit the nations; James a seeking of the nations after God. Which, now, was the truer view? Without doubt that of Amos. For this indeed was exactly the state of things then under discussion. The kingdom of David had been set up again by Christ in its integrity and perfection, and on this very account they, the Israelites, were, according to this prophecy, forthwith to extend the dominion of their King to other nations, and especially their near neighbours. Surely the obscuration of these radical features of the prophecy is a far greater *loss* than the apparently greater suitability of the general term 'men' is gain. And if so, then plainly the applicability of the prophecy was really diminished, not increased, by the alteration.

3. Heb. x. 5-7 and Ps. xl. 7-9. The 'offering up' of Christ's 'body' being the great act of the new covenant contrasted by the writer throughout his epistle with the sacrifices of the Levitical law (e. g. ix. 12-4, 25-6, x. 10-2, 14), it might *seem* that, here at all events, the alteration is for the better.

and that 'a body didst thou prepare for me' is more adapted to express the meaning of the passage as concerns Christ than 'my ears didst thou open.' A glance at the succeeding context shows, however, that this is not the case. For what is the deduction which the writer of the epistle himself draws from this passage?—the contrast between Christ's body as an offering, and the bodies of bulls and goats? No; but the contrast between these legal offerings and Christ's *coming to do God's will*, concerning which contrast he says, 'He taketh away the first, that He may set up the second.' Then, and not till then, does he allude to the offering of Christ's body, thus exhibiting that offering in its true character, as a sacrifice whose essential feature was its manifestation of Christ's devotion to His Father's will. But if this submissive devotion and self-renunciation be thus, according to the writer, the essential element in the contrast, the offering of the 'body' merely its outward manifestation, then it is plain that the Septuagint version cited, so far from being more adapted to the writer's purpose, is really less so than the Hebrew original, since in the Hebrew it is that we have the contrast between obedient devoted service and legal offerings most clearly and forcibly expressed.

4. Mark i. 2 and Mal. iii. 1. As the prophecy stands in the original it is God Himself who is about to come to visit His people, God's way that is to be prepared; and though immediately afterwards it passes on to speak of Him who shall come as in some sense distinct, 'the Angel of the Covenant,' yet this does not alter the great fundamental truth first enunciated, that the visitation promised is the visitation of God Himself; that the 'Angel of the Covenant,' therefore, is no mere servant commissioned with a message, but the very manifestation of Jehovah, so that where He comes God comes. As the prophecy stands in the gospels, with 'my' altered into 'thy,' all this is lost; the words might have been

spoken of any servant of God whatever whose way was prepared by another; of David, for example, whose way was prepared by Samuel; or Elisha, whose way was prepared by Elijah. Surely here again, then, the alteration introduced really makes the passage cited less applicable, not more so.

Where, now, is the foundation for the assertion, that these variations were designedly introduced by the Spirit in order to bring out the deeper meaning of the passages? On every ground the assertion has been found to be utterly untenable; first, because of the difficulties and incongruities it involves; now, because the variations themselves are seen to be, in fact, of a directly contrary character to that assumed. Our original conclusion remains, therefore, untouched, that in regard to the letter of these quotations from the Old Testament, the New Testament writers were *not directed* by the Holy Spirit. How the variations and mistakes arose is a matter of little consequence; some we have seen reason to regard as intentional, some as caused by habit; but upon this we do not insist. It is certainly possible to regard them all as involuntary; some may prefer to do so; we make no objection. What we do insist upon is simply this, that the variations, however caused, are of such a character as to show them to have come from man and not from God.

The passages we have examined so far, in order to prove this, are those which appeared on the face of them least likely to yield such a result, which are often indeed asserted to prove the direct contrary. If, then, in cases where the alterations introduced seem at the first glance to be to the advantage of the New Testament, they may be thus clearly proved to be of human origin, how much more may this be anticipated as the result where the alterations are manifestly of an opposite character. We proceed to the examination of some further examples.

Rom. ix. 27-8.

If the number of the children of Israel were as the sand of the sea, the remnant shall be saved. For [a] word completing and cutting short³

the Lord
make upon
the earth.

Isa. x. 22-3 (Heb.).

*Though thy people,
O Israel, were as the sand of the sea, a remnant of it shall return. Consumption [is] decreed, righteousness cleanseth. For a consumption, even determined, will the Lord Jehovah of hosts make in the midst of all⁵ the earth.*

Isa. x. 22-3 (LXX.).

If the people of Israel should be as the sand of the sea, the remnant of them¹ shall be saved.² [The] word [is] completing and cutting short in righteousness, because the Lord⁴ will make [the] word cut short in the whole world.

The Apostle is here in the main following the Septuagint; and with what result? The result of an exceedingly obscure and difficult rendering, instead of a comparatively clear and simple one; with the loss, in addition, of two of the leading features of the original prophecy, viz. the 'cleansing flood' of righteousness, and the 'determined' limit of the consumption. In a word, the latter half of this passage, as cited by Paul, so far from supporting the declaration of the former half as to the 'remnant' being saved, seems rather to lay exclusive stress upon the completeness and destructiveness of God's righteous 'word.' Had the passage been quoted as originally written the whole would have been harmonious, and the two ideas of destruction and salvation been equally represented in each of its two divisions.

Rom. xv. 12.

There shall be the root of Jesse, and he that standeth up to rule the nations, on him shall the nations hope.

Isa. xi. 10 (Heb.).

There shall be a root of Jesse, which shall stand for a banner of peoples; unto it shall nations seek.

Isa. xi. 10 (LXX.).

There shall be the root of Jesse, and he that standeth up to rule the nations, on him shall the nations hope.

Again a quotation from the Septuagint, with again the following consequent defects:—First, the loss of the clearly marked identification of the 'root of Jesse' with the object

¹ So B; omit 'of them' A.

² So B; insert 'for' A.

³ So \aleph AB; D inserts as LXX.

⁴ So B; insert 'God' A.

⁵ Many MSS. omit 'all'.

of the nations' attention; second, the substitution of the comparatively weak idea of the nations 'hoping' on him who arises to 'rule' them, for the vivid picture of their gathering and flocking to the 'root of Jesse' as to an uplifted 'banner' of victory.

1 Peter ii. 6.
Behold, I *place* in Zion
a *head*
corner stone, *chosen*, *had* in
honour;
and he that trusteth on it
shall not be ashamed.

Isa. xxviii. 16 (Heb.).
Behold, I *build* in Zion
a *stone for a foundation*,
tried,¹
a corner [stone], *precious*,
a *sure foundation*;
he that trusteth
shall not make haste.

Isa. xxviii. 16 (LXX.).
Behold, I *lay for the*
foundations of Zion a
costly stone, chosen, head
of the corner, had in ho-
nour, for her foundations;
and he that trusteth²
shall not be ashamed.

Here, also, the Septuagint is in the main followed, but with considerable omissions; the result being, first, that we have the reiterated and most important clause, 'for a foundation,' entirely overlooked; second, that for the powerfully expressive 'not make haste' we have substituted the far less appropriate and forcible 'not be ashamed.'

Matt. xii. 18-21.
Behold My servant, *whom*
I chose; My
beloved, in whom My soul
was well pleased: I *will*
put My Spirit upon him,
and he shall announce
judgment to the nations.
He shall not *strive*, nor cry,
neither
shall *any* hear his voice
in the streets. A crushed
reed he shall not break,
and smouldering flax he
shall not quench, *until* he
carry out the judgment
unto victory.

And in his name
shall the nations hope.

Isa. xlii. 1-4 (Heb.).
Behold My servant, I
will lay hold of him; My
chosen, [in whom] My soul
was well pleased; I *have*
given My Spirit upon him;
He shall bring forth
judgment to the nations.
He shall not cry, nor lift
up [his voice], neither
shall his voice be heard
without. A bruised
reed he shall not break,
and expiring flax he
shall not quench. He
shall bring forth judgment
unto truth. He shall not
expire, neither be bruised,
until he place judgment in
the earth; and the isles
shall wait for his law.

Isa. xlii. 1-4 (LXX.).
Jacob My servant, I
will lay hold of him; Israel
My chosen, My soul
accepted him; I
gave My Spirit upon him.
He shall bear forth
judgment to the nations.
He shall not cry, nor send
forth [his voice], neither
shall his voice be heard
without. A bruised
reed he shall not crush,
and smoking flax he
shall not quench. But he
shall bear forth judgment
unto truth. He shall burn
and not be weakened, *until*
he place judgment upon the
earth; and on his name
shall the nations hope.

¹ Heb. for 'tried' is בָּחֵן; for 'chosen' the true reading.
בָּחַר; two words easily mistaken for one ² So B; insert 'on it' A.
another. The latter is most probably

Here the quotation in part follows the Septuagint, in part the Hebrew. The main point to be insisted on is, however, the remarkable omission of a whole clause of great importance towards the end, and the incongruity of sense thus obtained. According to Isaiah the meaning is that the servant of Jehovah, with all his sympathetic tenderness for the 'expiring flax' and the 'bruised reed,' shall not *himself* become like them 'until he place judgment in the earth,' when, all cause for weakness being done away, of course he shall not. According to Matthew, on the other hand, the sense is that he shall *continue this tender treatment* 'until he carry out the judgment unto victory,' thus connecting two things together in regard to time which in the original have no such connection. The variations at the beginning and end are also further examples of weakened force obtained by alteration.

Matt. xxi. 5.	Zech. ix. 9 (Heb.).	Zech. ix. 9 (LXX.).
<i>Tell ye the</i>	<i>Rejoice greatly, O daughter</i>	<i>Rejoice greatly, O daughter</i>
daughter of Zion,	of Zion; <i>shout, O daughter of Jerusalem.</i>	of Zion; <i>shout, O daughter of Jerusalem.</i>
Behold, thy king cometh unto thee,	Behold, thy king cometh unto thee; <i>righteous and saved is he;</i> meek, and	Behold, <i>the</i> king cometh unto thee, <i>righteous and saving; himself</i> meek, and
meek, and	<i>riding</i> upon an ass, and	<i>mounted upon a beast of</i>
<i>mounted</i> upon an ass, and	upon a colt the foal of a	<i>burden and a young colt.</i>
upon ² a colt the foal of a	<i>she-ass.</i>	
<i>beast of burden.</i>		

In the parallel place in John (xii. 15) we have the further variation of 'Fear not' instead of 'Tell ye;' neither of which expressions, and especially the second, can be considered as at all equal in propriety to the original, 'Rejoice greatly.' Again, too, is there a notable omission, the clause 'righteous and saved' being left out altogether, though essential to complete the picture then realised before the eyes of the dwellers in Jerusalem.

1 Cor. xiv. 21.	Isa. xxviii. 11-2 (Heb.).	Isa. xxviii. 11-2 (LXX.).
<i>In other tongues and in</i>	<i>With stammering lip and</i>	<i>Because of the scoffing of lips,</i>
<i>others'</i> ³ <i>lips</i>	<i>will with another tongue will</i>	<i>by another tongue; because</i>

¹ So B; 'thy' A. ² So ~~N~~BN; omit 'upon' CD. ³ So ~~N~~AB; 'other' D.

<p><i>I speak unto this people;</i></p> <p style="text-align: right;">and not</p> <p><i>even so shall they hearken unto me, saith the Lord.</i></p>	<p><i>He speak unto this people, to whom He said, This is the rest, give rest unto the weary man; and, This is quietness; and they would not hear.</i></p>	<p><i>they speak unto this people, saying unto them, This is the rest unto the hungry man; and, This is destruction; and they would not hear.</i></p>
---	--	---

The argument of Paul in connection with this quotation is that the sign of tongues was not given for believers, but for unbelievers; and with this the passage in Isaiah, as it stands in the original, well agrees, since in it people are described who were disobedient to God's commands, selfish and restless, of whom it is said that, as a sign of God's removal from them, they shall henceforth be spoken to in a way they are unable to understand. But as quoted by the Apostle the tendency of the passage is entirely different, asserting rather that the sign of tongues is of no use, avails nothing, for even when employed the people will not hear. This is plainly, however, not the meaning Paul intended. The true drift of the original passage was undoubtedly before him as he wrote, and to this he referred; yet all the while *quoting* it in such a form as not merely *not* to set forth the truth he was enunciating, but to set forth an idea altogether different.

Matt. iv. 15-6.

The land of Zabulon, and the land of Nephthalim,

the way of the sea, beyond Jordan, Galilee of the nations; the people *that sit* in darkness saw a great light; and they that *sit* in the country and the shadow of death, unto them *did* light arise.

Isa. viii. 23, ix. 1 (Heb.).

According as the former time brought abasement to the land of Zebulon, and the land of Naphtali, the after time bringeth to honour the way of the sea, beyond Jordan, Galilee of the nations. The people walking in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath light shined.

Isa. ix. 1-2 (LXX.).

This first drink, do it speedily, country of Zabulon, land of Nephthalim,¹ and the rest, those who [inhabit]² the sea coast and beyond Jordan, Galilee of the nations.³ O people that walk⁴ in darkness, behold a great light. Ye that dwell in the country,⁵ the shadow of death, upon you shall light shine.

¹ So B; insert 'the way of the sea' A.⁴ So B; 'that sit' A.² So B; insert 'inhabit' A.⁵ So B; insert 'and' A.³ So B; insert 'the parts of Judæa' A.

Here, again, we have to notice how remarkably the omissions tend to obscure the sense, and prevent the full force of the passage cited being perceived. The prophecy is a difficult one, and has been most variously rendered, as a comparison of the Septuagint and A.V. with the translation given above will sufficiently show. Yet, when truly rendered, how clear and distinct a prophecy it is of that restoration of the kingdom which was proclaimed and accomplished by Christ in Northern Palestine, the very place where the ancient kingdom first sank and fell before the Assyrian (2 Kings xv. 29). If ever there were a case, then, where an authoritative rendering, bringing out the sense, might seem to be wanted, surely this was such an one. And yet what do we find? Why, that Matthew in quoting this prophecy just leaves out this difficult part altogether, and contents himself with citing the geographical names, and loosely connecting them with the latter clause of the prophecy, about which there never has been any doubt at all. So far as he goes, no doubt, the sense he puts upon the prophecy is perfectly correct. But no one who compares his meagre quotation with the fulness of the original can fail to confess that he has not a little detracted from its force and value by the abridgment practised.

Matt. xxvii. 9-10.

And I took the thirty pieces of silver, the value of the valued, whom they of the children of Israel did value, and gave them
for the potter's field,
as the Lord commanded me.

Zech. xi. 13 (Heb.).

And Jehovah said unto me, Cast it unto the potter,
a splendid
value that I was valued at
by them. And I took the thirty pieces of silver,

and cast
it [into] the house of Jehovah,
unto the potter.

Zech. xi. 13 (LXX.).

And the Lord said unto me, Put them into the smelting-pot, and I will see¹ if it is approved, what manner I was approved for them. And I took the thirty pieces of silver,

and cast
them into the house of the Lord,
into the smelting-pot.

¹ So B; 'and see to it' A.

What a point in the prophecy is lost again here. It was predicted not only that the shepherd's price should be 'cast unto the potter,' but also that to this end it should, further, be cast into 'the house of the Lord.' We turn to the history, and we find it was exactly so; that Judas brought the thirty pieces of silver to the 'high priests and elders,' and 'cast them down *in the temple*,' and after this they were used to buy the potter's field. Yet Matthew in citing this prophecy, in connection with this its complete fulfilment, actually leaves out the phrase, 'the house of the Lord,' altogether. The laboured expression, 'the value of the valued, whom they of the children of Israel did value,' is also notably inferior in vigour and emphasis to the original, 'a splendid value that I was valued at by them.'

The conclusion to be drawn from the consideration of these last eight examples of quotation is too plain to call for much remark. That notable variations and omissions are found in them no one can deny. Nor is it less certain that the practical result of these variations and omissions is in every case to make the passage cited *less applicable* to the subject in hand, than it would have been if cited fully and accurately. Expressions originally forcible and telling are weakened and obscured, most important details are passed over and lost sight of, while, in some cases, a meaning is by these omissions set upon passages markedly different from that which really belongs to them. Now, to what are these phenomena to be ascribed? Can it be thought for an instant that they are the result of the Spirit's direction?—that He who originally inspired those ancient prophecies in all their wonderful fullness and precision, should now direct them to be quoted in a partial, inaccurate, and, at times, even misleading way, weakening and darkening their light, instead of brightening *and unveiling* it? Surely such an idea is too repulsive, too

contradictory, to be entertained even for a moment. There remains then, as before, but one alternative, viz. that in these alterations and omissions the *human authors only* are responsible; in other words, that in regard to the *letter* of their quotations from the Old Testament, the Apostles and Evangelists were not in any way directed or controlled by the Holy Spirit, but were left entirely to their own memories, habits, and ordinary sources of information, no matter what mistakes and defects might as a consequence arise. We say distinctly, be it observed, the *letter* of their quotations, for amidst all the blemishes noticed above, this must never be forgotten, that we have not, in any instance, had to notice a really inapposite quotation, nor is there, indeed, we may boldly affirm, any such to be found throughout the whole New Testament. The pertinency of the quotations may be marred by their inaccurate citation, but pertinent, notwithstanding, they always are. In a word, while, as we say, the *letter* is often humanly faulty, the *spirit* is ever Divinely true. That this arises from the writers being herein under the direction of the Spirit we cannot of course conclude from mere negative evidence of this kind; but at least the fact insisted on is valuable as showing that there is nothing in these quotations which is in any way inconsistent with inspiration taken as a general all-pervading principle. The evidence considered merely proves that this inspiration, whatever else it did, did not affect or control the *letter* of quotations made from the Old Testament by New Testament writers.

We pass now to some further phenomena of importance connected with these quotations—the grouping together of passages as if consecutive, which are really distinct; and the inference of passages to wrong authors.

Rom. xi. 26-7.	Isa. lix. 20-1 (Heb.).	Isa. lix. 20-1 (LXX.).
There shall come out of	There shall come unto	There shall come for
me the Deliverer; he	Zion a Deliverer, even unto	Zion the Deliverer, and he,

shall turn away iniquity from Jacob;
and *this is the*
covenant from Me unto
them

them that turn from iniquity in Jacob, saith Jehovah; and as for Me, this is My covenant with them, saith Jehovah: My Spirit that is upon thee, and My words which I put in thy mouth, shall not depart from thy mouth, or from the mouth of thy seed, or from the mouth of thy seed's seed, saith Jehovah, from henceforth and for ever.

Isa. xxvii. 9.

Therefore by this shall the iniquity of Jacob be covered, and this is all the punishment to take away his sins.

when I take away
their sins.

shall turn away iniquity from Jacob, saith the Lord; and this is My covenant unto them, saith the Lord: My Spirit that is upon thee, and My words which I put in thy mouth, shall not depart from thy mouth, or from the mouth of thy seed,
saith the Lord, from henceforth and for ever.

Isa. xxvii. 9.

On account of this shall the iniquity of Jacob be taken away, and this is his blessing when I take away his sins.

Several of the points formerly insisted on find here new confirmation; thus here is again a clause completely altered in sense, 'he shall turn away iniquity from Jacob,' instead of 'them that turn from iniquity in Jacob;' here is again a marvellous omission of the part most exactly suited to the Apostle's purpose—the part setting forth the eternal salvation in store for Israel. But what we would especially notice is the mixture of two entirely distinct prophecies, as if but one. They are, indeed, both from the same book; yet their connection and purport is not a little different. The first points to the great new covenant of God with His people *after* continued judgment has brought them to repentance. The second to the different *measure* of punishment God would bring upon Israel as compared with other nations. The first passage, then, accords precisely with Paul's argument, that in spite of judgments salvation should at last be given to Israel. The second has to do with it but remotely. So much for any reason or excuse for this commingling of two distinct prophecies. But then, further, to look at the matter in another light, what is the result of this commingling? As *already* noticed, a most appropriate clause, forming the proper

conclusion of the passage cited, is left out; and what have we in place of it? A single phrase taken from another prophecy, adding nothing whatever to what has been already set forth, but the effect of which is simply to turn the whole quotation backwards, and make it appear as if Isaiah had said that ‘when God took away Israel’s sins, this was the covenant He would make with them—He would send the Deliverer out of Zion, to take their sins away;’ an announcement plainly very different from what, in fact, he did make in either of the prophecies quoted from.

Acts vii. 6-7.
His seed shall sojourn
in a *strange* land, and
they shall cause it¹ to
serve, and they shall treat
[it]² evil
400 years. And the
nation which they shall
serve will I judge; and
afterwards they shall come
out,

and shall worship
Me in this place.

Gen. xv. 13-4 (Heb.).
Thy seed shall sojourn
in a land *not theirs*, and
shall serve them;
and they shall treat
them evil
400 years. But also the
nation which they shall
serve will I judge; and
afterwards they shall come
out.

Ex. iii. 12.
Ye shall serve
God upon this mountain.

Gen. xv. 13-4 (LXX.).
Thy seed shall sojourn
in a land *not theirs*, and
they shall cause them to
serve, and they shall treat
them³ evil and abuse them
400 years. But the
nation which they shall
serve will I judge; and
afterwards they shall come
out *hither*.

Ex. iii. 12.
Ye shall even worship
God in this mountain.

As regards the sense of this quotation, taken abstractedly, no objection could, of course, be made. It was most true that the people when delivered from Egypt were to return to Palestine, most true that when returned they should there worship God. Had Stephen merely asserted these as facts in the providence of God, items of His intentions towards the people, his statement would have been quite unexceptionable. Stephen, however, did more than this, for he asserted that these words, as he cited them, were (1) spoken by God, and (2) were spoken to Abram, thus committing himself to two grave errors. For first, Stephen, in thus quoting them, referred the words of God concerning worship to Palestine, when, in fact, they were

¹ So MABC ; ‘them’ D.

² So MABD ; insert ‘it’ C.

³ So B; ‘it’ A.

spoken exclusively of Mount Sinai. Second, he represented them as spoken by God to Abram, when, in fact, they were spoken to Moses, thus essentially misstating both their meaning and occasion.

Luke iv. 18-9.
The Spirit of the Lord
is upon me, for
which cause He anointed me
to preach glad tidings to
the poor; He sent me

to proclaim freedom to the
captives, *and sight*
to the blind,

to send forth the broken
*in freedom,*¹

to proclaim an acceptable
year of the Lord.

Isa. lxi. 1 (Heb.).
The Spirit of the Lord
Jehovah is upon me, be-
cause Jehovah anointed me
to preach glad tidings to
the poor; He sent me to
bind up the broken in heart,
to proclaim freedom to the
captives, *opening of the*
prison to the bound.

Isa. lviii. 6.
send forth the broken
free.

Isa. lxi. 1.
to proclaim an acceptable
year of Jehovah.

Isa. lxi. 1 (LXX.).
The Spirit of the Lord
is upon me, for
which cause He anointed me
to preach glad tidings to
the poor; He sent me to
heal the broken in heart,
to proclaim freedom to the
captives, *and sight*
to the blind.

Isa. lviii. 6.
send forth the broken
in freedom.

Isa. lxi. 1.
to declare an acceptable
year of the Lord.

In one respect this instance of quotation differs notably from most of those hitherto discussed. It is not an original quotation by the Evangelist, but a report by him of words read by Christ from the written Scriptures in the synagogue at Nazareth. Its consideration throws light, therefore, not only on our present question, of how far the New Testament writers were guided by the Spirit in the matter of quotation, but also on that further and still more important question, to be discussed hereafter, of how far they were guided in their report of Christ's words. In this case Christ's words were a quotation from Scripture; Luke, therefore, had at once to quote and to report. To estimate the full weight of this example, it is necessary further to bear in mind the circumstances under which these words were originally uttered. They were not spoken extempore, but read, read in a synagogue, read from the 'roll' commonly used in the service there. There can thus be no doubt (1) that the passage

¹ So \aleph BDE; add 'to heal the broken in heart' A.

as originally cited was in Hebrew, and according to the Hebrew text; (2) that it was read off consecutively as it stood written in the roll; (3) that it was read with precise verbal accuracy. How, then, has Luke reported it? First, he has substituted for the Hebrew text the Septuagint, introducing thereby two notable alterations, both for the worse—‘for which cause’ instead of ‘because,’ and ‘sight to the blind’ instead of ‘opening of the prison to the bound.’ Second, he has introduced into the middle of the passage a clause extracted from another and earlier prophecy; not, be it observed, inserting it at the end, as if Jesus had turned from one part of the roll to another, but inserting it in the midst, as if it belonged to the same context. Third, he has at the same time *omitted* one important clause which does belong to that context. Not only here, then, have we a striking example of inaccurate quotation, and commingling of passages really distinct, but also an example of misrepresentation of facts, even when those facts are none other than the words of Christ.

We have now to consider, in conclusion, the further phenomenon of passages referred in the New Testament to *wrong authors*. Of this we have two instances.

1. In Mark i. 2–3 we have two passages concerning John the Baptist, Mal. iii. 1 and Isa. xl. 3, which are grouped together as if one, and introduced with the phrase, ‘as it is written in *Isaiah* the prophet.’¹ Had the passages stood the other way, Isaiah first, Malachi second, it might have been plausibly argued that Mark intended the introductory phrase to apply only to the former. The actual order, how-

¹ This is the reading of \aleph BD, and all the most ancient versions; it is supported also by a vast majority of the early fathers, whose writings carry us back in some cases into the second century, i. e. some 200 years before the oldest MSS.

extant were written. The A.V. ‘in the prophets’ (supported by AP, many later MSS., and some later versions and fathers) is doubtless an alteration introduced on account of the difficulty of the true text.

ever, Malachi first, Isaiah second, puts this quite out of the question, and leaves us no alternative but to suppose that Mark when he wrote these words was really under the impression that the whole quotation was from Isaiah, and intended that his readers should think so too.

2. In Matt. xxvii. 9 is a quotation from Zech. xi. 13, concerning the thirty pieces of silver, which is introduced with the phrase, 'then was fulfilled that which was spoken by *Jeremiah* the prophet, saying,' &c. Many have been the attempts to get over this plain instance of mistaken reference; some by imagining a false reading; some by assuming that the part of Zechariah quoted from was written, not by him, but indeed by Jeremiah; others, by denying that the passage is taken from Zech. xi. 13 at all, but from some lost prophecy. To discuss these several lines of answer at length would occupy too much space to be here attempted. It must suffice to say that there is really nothing to make either of these positions in any way plausible. There is here, moreover, the less need to enter into the question fully, inasmuch as the real ground for rejecting the straightforward common-sense view of this passage—the *à priori* objection, that it is improbable, if not incredible, that an inspired writer should make such a mistake,—this has been completely cut away by the fact, now firmly established, of similar, though perhaps less startling, errors being found in several other quotations besides. The mistake of Matthew is not, as is often imagined, a singular instance, but merely one among many; in practical effect, indeed, one far less important than some which we have had occasion to point out.

What then, on the whole, have we learnt from the consideration of the New Testament quotations from Old Testament Scriptures? We have learnt, as already said, that in regard to the *letter* of such quotations the writers were cer-

tainly not directed, guided, or authorised by the Spirit, but were left entirely to themselves. The further evidence last discussed has, it will be seen, in no way affected this conclusion. In regard to the essential appositeness of the passages quoted, i. e. their *spirit*, we find still no ground for rejecting the idea that *so far* they may have been the fruit of Divine inspiration. All the mistakes and errors we have discovered concern the form, the adjuncts, the letter; not the spirit. At times, indeed, the outer crust of human frailty tends not a little to hide and hinder the Divine truth within. It needs but, however, rightly to apprehend which is human and which Divine, and this untoward effect is at an end; nay, the pure light of the Spirit really shines out the more brightly by contrast with the imperfections of its earthly envelope.

We pass now to the evidence afforded by the manner in which the Biblical writers have reported words originally spoken either by God Himself or by Christ. But how, it may be asked, shall we judge of these? We have plainly no other means of knowing what was really said on any of these occasions, except the Bible. To make our own fancy, then, the standard of judgment, and say, for instance, that the report of such and such a discourse is defective, confused, inaccurate, merely because it seems so to us, would be both foolish and presumptuous. We do not propose to do so, but in judging of the exactness or inexactness of these Bible records to appeal to no other standard than the Bible itself. Our reports of these authoritative words are, fortunately, in many cases not single, but double, treble, or even here and there quadruple. In the books of 2 Samuel, 1 and 2 Kings, 2 Chronicles, and Isaiah, and still more in the four Gospels, we have a large number of parallel reports, by different inspired writers, of the same revelations, sayings,

and discourses. These reports we can compare word for word with each other, and so, to some extent at least, test their accuracy and completeness. If, for example, it should appear that one report of the same discourse contains a passage omitted by another, it is plain at once that either the first author has erroneously inserted matter not belonging to the original, or the second has given us an imperfect account. If, again, it appears that the several parts of a discourse are in two reports arranged in different order, or that the phraseology given by one is incompatible with the phraseology given by another, then in the same way it is immediately self-evident that *one* of the two must be, so far as these differences go, in error. And this result arises in each case, be it observed, not through reference to any imaginary, self-constituted standard of accuracy, but simply as the inevitable conclusion implied by the plain facts of the case.

This, then, being the principle on which our inquiry will be based, we notice, in the next place, briefly its crucial character. We are to examine into the accuracy or inaccuracy of the inspired reports of words, which as originally spoken were of the very highest imaginable authority. Now, in the report of spoken words, as in the citation of extracts from written documents, it is plain that verbal accuracy is, even humanly, perfectly possible. The only difficulty in the way of its achievement in ordinary cases is the defectiveness of human memory. But if, as some assert, the Holy Spirit was Himself responsible for the letter of these reports, if the words in which they are couched were directed or authorised by Him, then clearly this difficulty was here altogether done away, the reports being controlled and guided by One possessed (to speak after the fashion of men) of the most absolutely perfect memory conceivable. Verbal *inaccuracy* in such reports is therefore on this view of inspiration

quite out of the question. Then, further, it is to be noticed that just here, too, would there seem to have been the greatest need for such verbal inspiration. The words uttered directly by God or Christ were without doubt the most perfect representation of Divine truth in human language of which that language was capable; the phraseology was selected, we must suppose, the order arranged, so as most fully and truly to accomplish the purpose in view. Any departure from this original order and phraseology, then, either by way of omission, condensation, expansion, or alteration, must of necessity tend to mar and weaken its perfection. To prevent such departure would seem, *à priori*, a most important object therefore; one well worthy of the intervention of the Spirit to accomplish. To conclude from this that therefore such intervention was in fact vouchsafed, as some would do, would be presumption. This must be decided by the evidence of facts. Thus much, however, we fairly may conclude, that if verbal inspiration was given anywhere, it certainly must have been given here, there being no higher or more worthy object to be accomplished by it conceivable. If, then, facts should prove that such inspiration was *not* vouchsafed here, we may fairly assume that it was given *nowhere*.

Thus much premised, we proceed to the examination of the instances to be considered in detail.

The parallel reports of Divine words contained in the Old Testament afford but little evidence suitable for our purpose, from the fact that, with few exceptions, they are merely different editions of the same original documents. The writers of Kings and Chronicles drew their information, as already remarked (p. 15), from earlier records, the majority of which were used by both, some of which also appear as parts of 2 Samuel and Isaiah. Although, therefore, there are many verbal divergences, and some of importance, between

the reports of authoritative words they severally contain, yet the use of these as an argument concerning inspiration is beset by this difficulty: it has to be proved that these divergences existed in the original copies of the books in question, and have not arisen from subsequent errors of transcription. But a considerable proportion of these divergences have undoubtedly arisen in this way, and though there are others where this is improbable, yet the matter is in most cases too doubtful to allow them to be used as the basis of an argument.¹ Eliminating these instances, then, there remain but two examples of parallel reports in the Old Testament where the divergences are of such a character as to render it impossible to imagine that they could have arisen from mere mistakes of transcribers.

1 Kings ix. 3-9.

I have heard² thy prayer and *thy supplication that thou hast made before Me.*³

I have sanctified

this house, *which thou hast built, to put My name there for ever; and My eyes and My heart shall be there all the days. And thou, if thou wilt walk before Me, as David thy father walked, in integrity*

2 Chron. vii. 12-22.

I have heard thy prayer, and

have chosen this place to Myself for a house of sacrifice. If I shut up the heaven that there be no rain; and if I command the locusts to devour the land;⁴ and if I send pestilence among My people;⁵ if My people, which are called by My name,⁶ shall humble themselves, and pray, and seek My face, and turn them from their wicked ways; then I will hear from the heaven, and will forgive their sin, and will heal their land. Now shall My eyes be open, and My ears attentive unto the prayer in this place. For⁷ now I have sanctified this house, that My name may be there for ever; and My eyes and My heart shall be there all the days. And thou, if thou wilt walk before Me, as David thy father walked,⁸

¹ An instance of this kind of passage will be found in Appendix II., where is also added, as a sort of standard of comparison, a case where all the variations may be ascribed to transcription, viz. the two existing editions of Ps. xviii.

² So Heb.; 'the voice of thy' LXX.

³ So Heb.; add 'I have done for thee

according to all thy prayer' LXX.

⁴ So Heb.; 'the tree' LXX.

⁵ So Heb.; insert 'then' LXX.

⁶ So Heb.; 'upon whom my name is called' LXX.

⁷ So Heb.; 'of this place' LXX.

⁸ So Heb.; 'and' LXX.

⁹ So Heb.; omit 'walked' LXX.

of heart, and in uprightness, to do according to all that I have commanded thee;² [and] wilt keep My statutes and My judgments; then I will establish the throne of thy kingdom over Israel for ever, as I spake unto David thy father, saying, There shall not fail thee a man upon the throne of³ Israel. If ye at all turn from after Me, you and your children, and will not keep My commandments and My statutes which I⁴ have set before you, and go and serve other gods, and prostrate yourselves to them; then will I destroy Israel from the face of the ground which I have given them; and the house, which I sanctified for My name, will I cast out of My sight; and Israel shall be a proverb and a byword among all peoples. And this house, [which] is high, shall be [to] every one that passeth by it an astonishment and a hissing;⁵ and they shall say, Wherefore hath Jehovah done thus unto this land, and to this house? And they shall say, Because they forsook Jehovah their God, who brought forth their fathers out of the land of Egypt,⁶ and have laid hold on other gods, and prostrated themselves to them, and served them: therefore hath Jehovah brought upon them all this evil.

even to do¹ according to all that I have commanded thee, and wilt keep My statutes and My judgments; then I will establish the throne of thy kingdom,

as I covenanted with David thy father, saying, There shall not fail thee a man a ruler in Israel. But if ye turn you,

and forsake My statutes and My commandments, which I have set before you, and go and serve⁸ other gods, and prostrate yourselves to them; then will I root them up from My ground,⁹ which I have given them; and this house, which I sanctified for My name, will I cause to be³ cast out of My sight, and will make it a proverb and a byword among all peoples. And this house, which is high, shall be to⁸ every one that passeth by it an astonishment;¹⁰ and he shall say, Why hath Jehovah done thus¹¹ unto this land, and to this house? And they shall say, Because they forsook¹² Jehovah the God of their fathers, who brought them forth out of the land of Egypt, and have laid hold on other gods, and prostrated themselves to them, and served them: therefore hath He¹⁴ brought upon them all this evil.

That these two versions were taken in the main from the same original record is plain. The divergences observable in the latter part are no more than may well have arisen from errors of transcription (see Appendix II.). Not so, however, the notable omission on the part of 1 Kings at the beginning. To suppose that the whole of these three verses and a half had fallen out of this book from transcription prior to the

¹ So Heb.; 'and wilt do' LXX.

² So Heb.; insert 'and' LXX.

³ So Heb.; 'a ruler in' LXX.

⁴ So Heb.; 'Moses' LXX.

⁵ So Heb.; 'worship' LXX.

⁶ So Heb.; 'destroy you from the land' LXX.

⁷ So Heb.; simply 'cast out' LXX.

⁸ So Heb.; omit 'shall be to' LXX.

⁹ So Heb.; 'this house shall be high, and every one that passeth by it shall be astonished and hiss' LXX.

¹⁰ So Heb.; 'shall be astonished' LXX.

¹¹ So Heb.; omit 'thus' LXX.

¹² One MS. inserts 'the covenant of.'

¹³ So Heb.; 'out of Egypt, out of the house of bondage' LXX.

¹⁴ Three MSS. read 'Jehovah.'

Septuagint translation (about B.C. 200) is surely incredible. That a single sentence, like that which the Septuagint here adds, may have been thus omitted in the period between that translation being made and the date of our earliest Hebrew MSS., is not unreasonable; or this sentence may be merely an addition of those translators in reminiscence of the detailed clause in 2 Chronicles. But that the comparatively short interval (and consequently few transcriptions) between the date of the composition of Kings (ascribed by tradition to Jeremiah) and its translation should have sufficed to occasion the loss of so important a clause, which yet all the while existed in the possession of the Jews, either in the original documents or in the book of Chronicles, and might thus have been so easily re-inserted if by some accident omitted—this is surely incredible. That it did not originally stand in the narrative of 1 Kings seems plain then. The witness of the Septuagint, combined with the still later date of the book itself, proves again, in like manner, that the passage cannot reasonably be supposed to have been *added* by transcribers to the account in 2 Chronicles. The difference is one for which the authors of the books are clearly responsible. We are driven, then, to the choice of three alternatives: either (1) the author of 1 Kings, having the whole passage before him, *purposely omitted* the clause in question; or (2) the author of 2 Chronicles, having only the shorter version of Kings as his basis, *deliberately inserted* these additional verses without documentary authority; or (3) the two writers were *not* using precisely the same documents, but records in which this difference already existed, how originated we know not. Which of these alternatives contains the true explanation of the phenomenon we do not here need to inquire. Suffice it, neither is compatible with the theory of verbal inspiration. For, first, if the fuller version of Chronicles be the true *one* if such words were really spoken by God to Solomon,

then how is it conceivable that the Holy Spirit should have directed their omission?—and this at the same time, be it observed, that He is supposed in another parallel work to have directed their retention? Had His mind changed concerning their importance in the interval? We reject such a notion as positively profane. If, then, we recur to the second alternative and assume the shorter version of Kings to be correct, and that these words, in fact, formed no part of God's communication to Solomon, the question assumes another form, and we ask, is it conceivable that the Spirit of Truth should have in that case directed their insertion—should have authorised, in other words, a false and fictitious statement concerning what God said? Again we reject the notion unhesitatingly as blasphemous. If then, third, *neither* writer is to be held directly responsible for the difference, but it is to be ascribed to the diversity of the documents they severally employed, does not this hypothesis in truth concede the whole question, by admitting that in historical matters the Biblical writers were left by the Spirit to obtain their information from ordinary sources, even though thereby imperfection and inaccuracy in their record of God's own words should be the result? Since, if it be asserted that the Spirit authorised and directed them in the use of these documents (i. e. after the manner contemplated by verbal inspiration), then at once the dilemma springs up again, that we thereby make Him responsible, either for unaccountable and inconsistent omission, or false and fictitious insertion; from which dilemma there is, therefore, on the theory of verbal inspiration, absolutely no escape.

1 Kings iii. 11-4.

Because *thou hast asked¹ this thing,*
and thou hast not asked *for thyself*
long life; neither hast asked riches

2 Chron. i. 11-2.

Because *this was in thine heart,*
and thou hast not asked
riches, *wealth or honour,* nor

¹ So Heb.; add 'of me' LXX.

for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

behold I have done according to thy word;¹ behold I have given thee a wise and understanding heart; so that there were none like thee before thee, neither after thee shall any arise like thee. And I have also given thee that which thou hast not asked, both riches

and honour, so that there shall not be any among the kings like unto thee all thy days.

And if thou wilt walk in My ways, to keep My statutes and My commandments, as thy father David walked, then I will lengthen thy days.

the life of thine enemies; neither yet hast asked long life; but dost ask for thyself wisdom and knowledge, that thou mayest judge My people over whom I have made thee king;

and knowledge is given² unto thee.

And I will give thee

riches and wealth and honour, such as none of the kings have had³ that were before thee, neither shall there be any after thee have the like.⁴

Here it is very plain that the two authors must have used documents entirely different as the sources of their information. The divergences are more numerous and extensive than the agreements; and these divergences include not only notable omissions, and verbal differences, but a phenomenon of still greater importance—the transference of a whole clause from one connection into another, producing a distinct difference of *sense*. According to 1 Kings, it was concerning Solomon's *wisdom* that God promised he should be greater than all other kings before or after. This 2 Chronicles omits entirely in this connection; transfers the promise, however, to Solomon's *grandeur*, concerning which 1 Kings had merely said that none should equal him 'all his days.' The promise of God has a different meaning, then, as well as a different phraseology and different extent, as reported by one author, from what it has as reported by the other. We ask once more, then, who is responsible for this? Was it the Spirit which directed these different verbal forms, these different connections, these different meanings, one of which must clearly be incorrect? Are we to suppose the Spirit

¹ Some MSS. read 'words.'

² So Heb.; 'I give' LXX.

³ So Heb.; 'so that none of the kings

were like thee' LXX.

⁴ So Heb.; 'such after thee' LXX.

directing the one author to put in such phrases as 'wealth' 'for thyself,' &c., the other to leave them out; the one author to annex the promise of everlasting pre-eminence exclusively to the monarch's wisdom, the other only to his earthly greatness; the one author to insert the weighty clause as to length of days, the other to omit it? How inconsistent and perplexing does the whole matter thus appear. Yet thus must it be supposed if verbal inspiration be true. Turn the matter the other way, however; say that the Spirit here left the authors to follow implicitly the documentary evidence at their disposal, and that in so doing they adopted different versions of the narrative then extant among them, one, indeed, considerably fuller and more accurate than the other, but both fairly representing the *spirit* of the occurrence; and all this pile of incredible and unreasonable suppositions is done away at a stroke.

We hold it, then, to be established, that in respect to these two examples, at all events, the inspired reports of God's authoritative words were not *so* inspired as to be either (1) verbally exact, (2) textually complete, or even necessarily (3) precisely true in detailed sense. Thus much for the evidence afforded by Old Testament records, evidence founded on the use made by inspired writers of earlier documentary narratives, employed by them in most cases long after their original composition.

We pass now to the New Testament, there to investigate the reports of Christ's sayings and discourses written down by His disciples, within a comparatively short time of their utterance, and most probably from memory or oral tradition, assisted as before inspiration.

Matt. ix. 2, 4-7.
BE OF GOOD CHEER, Son,
thy sins are forgiven.²

Mark ii. 5, 8-11.
Son,¹
thy sins are forgiven.

Luke v. 20, 22-4.
MAN, thy
sins are forgiven thee.

¹ So ABCD; 'my son' N.

² So N^{BC}; insert 'thee' D. In Mark

AC insert 'thee,' against NBD. In Luke
ND omit 'thee,' against ABCN.

WHEREFORE IMAGINE ye
EVIL things in your hearts?

For which is easier, to say,

Thy sins
are forgiven; or to say,
Rise,
and walk? But that ye
may know that the Son of
Man hath authority upon
earth to forgive sins, (then
saith He to the paralytic)

Rise, take
up thy BED (κλινην),
and depart unto thy house.

Why dispute ye

THESE things in your hearts?

Which is easier, to say
TO THE PARALYTIC, Thy sins
are forgiven thee; or to say,
Rise, AND TAKE UP THY BED,
and walk? But that ye
may know that the Son of
Man hath authority to for-
give sins upon earth,⁴
(He saith to the paralytic)

I say unto thee, Rise,⁵ take
up thy BED (κραβαττον),
and depart unto thy house.

Why dispute ye

in your hearts?

Which is easier, to say,

Thy sins
are forgiven thee; or to say,
Rise,
and walk? But that ye
may know that the Son of
Man hath authority upon
earth to forgive sins, (He
said to the paralysed man)

I say unto thee, Rise, AND
TAKING up thy BED (κλινι-
go unto thy house. [ισιν]⁶

Here we notice, first, several omissions on the part of one or other narrator, viz. 'Be of good cheer,' reported only by Matthew; 'to the paralytic,' and 'take up thy bed,' only by Mark; 'I say unto thee,' only by Mark and Luke. Second, several verbal differences; as 'son' and 'man,' 'imagine evil things' and 'dispute,' and the use of three different words for 'bed.' This last may, of course, be explained by the fact that our Lord most probably spoke in Aramaic; the word actually employed being thus capable of several renderings in Greek without error of any kind being involved. This explanation cannot, however, apply to the other instances, still less to the cases of omission. In like manner 'imagine evil things' and 'dispute' are not incompatible; Christ may well have used both. This, however, does but alter the character of the divergence, not in any way explain its occurrence; since we must then regard Mark and Luke as *omitting* the former expression, Matthew the latter. The two titles, 'son' and 'man,' remain, it will be seen, still untouched, as involving real verbal difference, not explicable on the ground of translation, nor resolvable into a mere case of omission.

¹ So ACD; omit 'thee' NB. In Luke
ND omit 'thee,' against ABC.

² So NAB; omit 'and' CD.

³ So ABCD; 'go' N.

⁴ So ABCD; order as Matthew and

Luke N.

⁵ So NBCD; insert 'and' A; in Luke
ND read as in Mark, against ABC.

⁶ So ABCDE; insert 'and' N.

<p>Matt. iii. 17. THIS is My beloved Son, in WHOM I am well pleased.</p>	<p>Mark i. 11. Thou art My beloved Son, in Thee¹ I am well pleased.</p>	<p>Luke iii. 22. Thou art My beloved Son, in Thee I am well pleased.</p>
---	---	---

Another plain case of incompatible verbal form. The voice from heaven may well have spoken *of* Christ in the third person, it may well have spoken *to* Him in the second, but it *cannot* have spoken in both. One or other report is clearly therefore verbally incorrect.

<p>Matt. xxi. 2-3. Go (<i>πορεύσε</i>)² into the village <i>which is</i> opposite you, and straightway ye shall find AN ASS tied, AND a colt WITH HER: loose [them and] bring UNTO ME. And if any one <i>sai</i>th to you, <i>Why</i>? say, The Lord hath need of THEM,¹⁰ and WILL¹¹ straightway send THEM.</p>	<p>Mark xi. 2-3. Go (<i>ὑπάγετε</i>) into the village <i>which is</i> opposite you,³ and straightway when ye enter INTO IT⁴ ye shall find a colt tied, upon which no man YET sat;⁵ loose [him]⁶ AND bring him. And if any one <i>sai</i>th to you, <i>Why</i> do ye THIS?⁸ say, The Lord hath need of him, and DOTH straightway send HIM HITHER AGAIN.¹²</p>	<p>Luke xix. 30-1. Go (<i>ὑπάγετε</i>) into the village opposite, IN WHICH when ye enter ye shall find a colt tied, upon which no man EVER sat; loose [him and] bring him.⁷ And if any one ASKETH you, WHEREFORE loose ye? THUS SHALL YE say,⁹ The Lord hath need of him.</p>
--	--	---

Again we have several clauses entirely omitted, viz. 'when ye enter,' and 'upon which no man ever sat,' by Matthew; 'an ass,' 'with her,' and 'unto me,' by Mark and Luke; 'and will straightway send,' by Luke; besides sundry minor variations.

<p>Matt. viii. 26. Why are ye fearful, ye of LITTLE faith?</p>	<p>Mark iv. 39-40. PEACE, BE STILL. Why are ye¹³ fearful? HAVE ye NOT YET¹⁴ faith?</p>	<p>Luke viii. 25. WHERE [is]¹⁵ YOUR faith?</p>
--	---	--

¹ So \aleph BD; 'whom' A.
² So \aleph BDZ; *πορεύσῃ* CN.
³ So ABCD; omit 'which is opposite you' \aleph .
⁴ So \aleph ABC; omit 'into it' D.
⁵ So \aleph BC; 'ever sat' A; 'hath sat' D. In Luke D omits 'ever,' against \aleph ABR.
⁶ So ABCD; insert 'him' \aleph . In Luke AR read 'and having loosed,' against \aleph BD.
⁷ So \aleph ABR; omit 'him' D.
⁸ So \aleph ABC; as in Luke D. In Matthew D inserts 'do ye,' against \aleph BCNZ. In Luke D omits 'wherefore loose ye,' against \aleph ABR.
⁹ So \aleph BDR; insert 'to him' A.
¹⁰ So BCDNZ; 'him' \aleph .
¹¹ So \aleph BD; 'doth' CNZ.
¹² So \aleph BCD; omit 'again' A.
¹³ So \aleph BD; insert 'thus' AC.
¹⁴ So \aleph BD; 'how [is it] ye have not faith?' AC.
¹⁵ So \aleph AB; insert 'is' D.

Here only Mark records the saying, 'Peace, be still;' only Matthew and Mark the question, 'Why are ye fearful?' While for the last clause, concerning the disciples' lack of faith, each Evangelist reports it differently. It is of course possible that Christ really used all three forms one after another, but this is surely most improbable.

Matt. xxvi. 18.

Mark xiv. 13-5.

Luke xxii. 8, 10-2.

Go into
the city UNTO SUCH A ONE,

and say unto HIM,
The Master
saith,
NEAR; AT THY HOUSE DO
I CELEBRATE the passover
with My disciples.

Go into
the city, and there shall
meet you a man bearing a
pitcher of water; follow
him. And WHERESOEVER
he entereth,
say unto the master of
the house, THAT the Master
saith,
*Where is My¹ room, where
I may eat the passover
with My disciples? And
HE (kai autos) will shew
you a large upper floor,
spread [and] PREPARED;²
AND³ there prepare FOR US.*

GO AND PREPARE FOR US
THE PASSOVER, THAT WE
MAY EAT.

BEHOLD, WHEN YE ENTER
into the city, there shall
meet you a man bearing a
pitcher of water;¹ follow
him INTO THE HOUSE INTO
WHICH² he entereth, and
SPEAK unto the master of
the house,³ The Master
saith UNTO THEE,
*Where is the room, where
I may eat the passover
with My disciples? And
HE (kakeivos) will shew
you a large upper floor,
spread;
there prepare.*

The divergences arising from omission are here too palpable to need comment. It is of importance, however, to notice that the defectiveness thus occasioned belongs to all three accounts, even the meagre report of Matthew containing one expression, 'My time is near,' not recorded by the others.

It is not pretended that these instances of divergent reports involve any differences of importance so far as the meaning of the passages is concerned. The omissions

¹ So ABCDPR; omit 'of water' N.

read 'my,' against ABDPR.

² So N²BC; 'wheresoever' APR; 'where' D.

³ So N²BCDP; omit 'prepared' A.

³ So ABCDPR; insert 'saying' N.

⁶ So N²BCD; omit 'and' AP. In Luke N adds 'and,' against ABCDPR.

⁴ So N²BCD; 'the' AP. In Luke N²C

observable in them, though well marked and sometimes numerous, affect but slightly the value they possess as a whole. The verbal differences, though quite unmistakeable, are of still less intrinsic moment, involving scarcely any divergence in sense. Not therefore on any ground of this kind have these instances been put in the forefront of our argument. They have been selected for an entirely different reason—because they are cases of authoritative *sayings*, rather than authoritative *discourses*. It is very commonly objected to arguments founded on these divergences in the reports of Christ's words, that we have no right to expect verbal exactitude, because these reports can be no more than *abstracts* of the words actually spoken, preserving to us their main features and gist, but not pretending to contain *all* that was really said. May there not then, it is argued, be two different abstracts of the same discourse, divergent, and yet equally true? No doubt there may. Granting therefore the fundamental assumption (for it is plainly nothing else), that it *was* merely an abstract of Christ's words which the Evangelists intended to record, it is plain that in dealing with *discourses* we could not regard verbal differences between them as necessarily involving deviation from the truth. Before proceeding to such cases, then, it seemed well, in the first place, to consider those to which this objection will not apply; cases, namely, not of discourses, but *sayings*. We look at a discourse like the Sermon on the Mount, and it certainly appears not improbable that this may be, of intention, an abstract rather than a verbatim record. It need not be so, but it may be so; the idea that it is so is at least plausible. But we look at the sayings of Christ when healing the paralytic, when stilling the waves, when sending for the colt, when giving directions about the passover; or still more at the saying of God at Christ's baptism; and no such probability of condensation can be

pleaded. Taking the words in the completest form preserved to us, there is not the slightest reason to suppose either that more words were spoken, or that, as originally uttered, they were in any way fuller or more detailed. The idea of an abstract is out of the question. We do not say, be it observed, that a condensed report of such sayings is impossible. The attentive reader will have noticed that in one of the instances just cited (Matt. xxvi. 18, 'unto such a one') it in fact occurs. What we do assert is simply that, as a whole, and in their completest form, the reports of these sayings, as we have them, were not intended as abstracts, but as verbatim records. And this is notably confirmed by the character of the divergences noted. For, *first*, with the solitary exception noted, every one of the omissions is an omission of a distinct sentence or part of a sentence, which when omitted finds no representative in the record. Thus, 'Be of good cheer,' Matt. ix. 2; 'upon which no man yet sat,' Mark xi. 2, Luke xix. 30; 'Peace, be still,' Mark iv. 39; 'Go and prepare for us the passover, that we may eat,' Luke xxii. 8; 'My time is near,' Matt. xxvi. 18, &c. &c.—these, which are left out by the other Evangelists, are left out bodily, without the slightest hint being given of anything corresponding to them having ever been uttered. The difference in length between the several reports arises, then, not from the adoption of fuller or briefer forms to convey the same information, but from the total omission of distinct portions of the sayings as originally spoken. So again, *second*, in regard to the few examples of verbal difference, they are of such a kind as to imply clearly that one or other form is wrong, not that both may be correct abstracts of a fuller form really used. The opposed expressions 'son' and 'man' in the address to the paralytic, or 'This is' and 'Thou art,' &c., in the words spoken at Christ's baptism, cannot, by any twisting to which the passages may be subjected, be regarded as

variations caused by condensation in report. They are simply incompatible rivals, one of which must be set aside as incorrect. To take the last-named instance especially, what conceivable form of expression is there, of which it could be said that ‘*Thou art My beloved Son*’ and ‘*This is My beloved Son*’ were equally correct representations? The only conceivable form would be one which omitted entirely the point of difference, ‘*My beloved Son.*’ But then, instead of an abstract, we have an amplification, and words are asserted by *all* the Evangelists to have been spoken by God, which in this view were never spoken at all; and so, instead of being required to pronounce one or two of them to be in error, we should have to condemn all three alike. The one remaining alternative, that both forms were in fact used one after the other, is of course open to those who prefer assumption to reasoning. Passing this by, however, as a mere fancy of the imagination, involving also, if consistently carried out, an amount of such consecutive double or treble sayings too enormous to be accepted even by the most credulous,—passing this by, the following conclusions seem inevitably to arise from the evidence just discussed:—First, the New Testament writers, when reporting the sayings of Christ, frequently make large and total omissions of distinct portions of them, even when their mode of report is plainly intended to be of a verbatim character. Second, in such reports they also certainly at times commit positive mistakes in regard to the verbal forms employed.

We proceed to further evidence.

Matt. ix. 15-7.
The children of the
bridegroom *cannot* MOURN²
so LONG AS the bridegroom
is with them.

Mark ii. 19-22.
The children of the
bridegroom *cannot fast*
while the bridegroom
is with them. WHAT TIME
THEY HAVE THE BRIDEGROOM

Luke v. 34-9.
CAN YE MAKE¹ the chil-
dren of the bridegroom
fast while the bridegroom
is with them?

¹ So ABCDRÆ; as Mark N.

² So KBC; ‘fast’ D.

But days shall come,
when the bridegroom
shall be taken from them,
and then shall they fast.²

No one
patcheth on a patch of
an *unfulled strip* upon
an old garment; FOR
ITS *filling-up* taketh from
THE GARMENT,
and a worse
rent ensues.

NOR YET DO THEY PUT NEW
wine into old bottles;
otherwise *surely*⁹
the bottles are burst,¹⁰
and the wine is poured out,
and the bottles destroyed:¹¹
but THEY put new wine¹²
into new bottles, and both
are preserved.

WITH THEM THEY CANNOT
FAST. But days shall come,
when the bridegroom
shall be taken from them,
and then shall they fast
in THAT DAY.

No one
SEWETH on a patch of
an *unfulled strip* upon
an old garment; otherwise
THE *filling-up* taketh from
IT, THE NEW FROM
THE OLD,⁷ and a worse
rent ensues.

And no one putteth new
wine into old bottles;
otherwise the
wine will burst the bottles,
and the wine is poured out,
and the bottles destroyed:
but new wine must be put
into new bottles.

But days shall come,
EVEN when the bridegroom
shall be taken from them,
then shall they fast

in THOSE DAYS.
(And He spake also a par-
able unto them.) No one
patcheth on a patch TORN
FROM A NEW GARMENT upon
an old garment; otherwise
SURELY HE BOTH WILL
REND⁶ THE NEW, AND THE
PATCH FROM THE NEW WILL
NOT AGREE⁸ WITH THE OLD.
And no one putteth new
wine into old bottles;
otherwise *surely* the new
wine will burst the bottles,
and it will be poured out,
and the bottles destroyed:
but new wine must be put
into new bottles, and both
are preserved.¹³ AND NO
ONE DRINKING OLD WINE
DESIRETH NEW; FOR, SAITH
HE, THE OLD IS BETTER.¹⁴

Here we come to what may be considered more properly a discourse; still, however, the variations are of the same kind; the omissions are bodily omissions, the verbal differences strictly rival forms. The two clauses at the end partially omitted by Matthew, and entirely omitted by Mark, are distinct portions of the discourse otherwise utterly un-

¹ So ABDR^ε; omit 'even' ^εC.

² So ^εBC; insert 'in those days' D.

³ So ABCDR^ε; insert 'and' ^ε.

⁴ So ^εBDE; for 'torn from' substi-
tute 'of' ACR.

⁵ So BCD; 'the' ^ε.

⁶ So ^εBCD; 'rendeth' AR. ^ε also
omits 'both.'

⁷ So ^εA and (reading 'itself') B; 'its
new filling-up taketh from the old' CD.

⁸ So ^εABCD; 'agreeth not' R^ε.

⁹ So ^εCD; omit 'surely' B. In Mark
C adds 'surely,' against ^εABD.

¹⁰ So ^εBC; 'the new wine bursteth
the bottles' D. In Mark A reads 'the

new wine bursteth,' against ^εBCD. In
Luke ^ε omits 'new,' against ABCDR.

¹¹ So ^εBC; 'the wine is destroyed and
the bottles' D. In Mark B reads the
same, D 'the wine and the bottles are
destroyed,' against ^εAC.

¹² So BCD; as in Luke ^ε. In Mark B
omits 'must be put,' ^ε omits 'new'
before wine, D omits the entire sentence,
against AC. In Luke D reads as in
Matthew, against ^εABCR.

¹³ So ACD^ε; omit 'and both are pre-
served' ^εB.

¹⁴ So ^εABCR; omit entire sentence D:

represented. The difference in form between the opening sentence as recorded by Matthew and Mark, and as recorded by Luke, is as unaccountable on the ground of condensation in report as those previously considered. So far, then, this instance confirms the conclusions already drawn. But it does more, for it presents us also with a variation involving a marked difference in *sense*. In speaking of the patching on a new piece upon an old garment, Matthew and Mark speak of 'an unfulled strip,' or torn fragment of new cloth (*ῥακὸς ἀργαφου*), and describe the evil resulting as one done to the *old* garment, the ensuing of a worse rent. In Luke, on the other hand, the patch is said to be 'torn from a new garment,' and the evil resulting is the damage done to this new garment by the rending away of a part; the only mention of the old garment being the non-agreement of the new piece with it. Of course these two views are not contradictory; they may both have been set forth on this occasion by Christ, and so each account be, so far as it goes, correct. This, however, in no way alters the fact, that the two records, as we have them, present reports of Christ's words differing from one another, not only in form and fulness, but also in sense.

Matt. xvi. 6, 8-11.

Beware, and take heed of the leaven of the Pharisees and Sadducees.

Why dispute ye among yourselves, ye of little faith, because ye have taken no bread? Do ye not yet understand nor

remember
the five loaves of¹ the five thousand, and how many baskets ye took up?²

Mark viii. 15, 17-21.

Beware,¹ look well to the leaven of the Pharisees and the leaven of Herod.

Why dispute ye² one with another because ye have no bread? Do ye not yet understand nor comprehend? Have ye your heart³ hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember when I brake the five loaves for the five thousand, and⁴ how many baskets full of fragments ye took up? (They say unto Him,

¹ So \aleph AB; omit 'beware' D, insert 'and' C.

² So \aleph ABC; insert 'in your hearts' D.

³ So \aleph BCD; insert 'yet' A.

⁴ So \aleph BC; 'for' D (and so also further on).

⁵ So \aleph CD; omit 'and' AB.

⁶ So \aleph BD; 'gathered' C.

Nor yet the seven loaves of
the four thousand, and how many great
baskets ye gathered?

How understand
ye not that I spake not to you concerning
bread? But take heed of the leaven of the
Pharisees and Sadducees.

Twelve.) And when¹ the seven² for
the four thousand, how many great
baskets full of fragments ye took up? (And
they say unto Him, Seven. And He began
to say unto them) Do ye not yet³ com-
prehend?

Again omissions of the same kind as before, in one case of
a clause of considerable moment ('that I spake not to you
concerning bread,' peculiar to Matthew), as supplying the
key to the interpretation of the whole passage. Again, too, a
verbal variation ('Sadducees' and 'Herod') involving a marked
difference in sense, though still explicable, as in the last case,
by the assumption of an omission on the part of either writer
of that supplied by the other.

Matt. xvi. 24-8.

If any one is minded to
come (ἔλθειν) after Me,
let him deny (ἀπαρνησάσθω)
himself, and take up his
cross, and follow
Me. For whosoever is
minded to save his life
shall lose it; but whoso-
ever loseth⁴ his life for
My sake

shall FIND it.
For what shall a man be pro-
fited¹⁰ if he SHOULD GAIN the
whole world, but

hurt his soul? OR what
shall a man give as ex-
change for his soul? For

Mark viii. 34-ix. 1.

If any one⁴ is minded to
come (ἔλθειν)⁵ after Me,
let him deny (ἀπαρνησάσθω)⁶
himself, and take up his
cross, and follow
Me. For whosoever is
minded to save his life
shall lose it; but whoso-
ever SHALL LOSE his life for
My sake AND THE GOSPEL'S⁹

shall save it.
For what shall man be pro-
fited TO GAIN¹¹ the
whole world, AND

to hurt his soul? FOR¹² what
shall¹³ a man give as ex-
change for his soul? For

Luke ix. 23-7.

If any one is minded to
come (ἐρχεσθαι) after Me,
let him DENY (ἀρνησάσθω)
himself, and take up his
cross DAILY,⁷ and follow
Me. For whosoever is
minded to save his life
shall lose it; but whoso-
ever loseth his life for
My sake

THE SAME shall save it.
For what DOTHS man PRO-
FIT WHEN he GAINS the
whole world, but LOSES OR
HURTEHS HIMSELF?

For

¹ So AD; 'when also' N, 'when' B, 'and when also' C.

² So NABD; insert 'loaves' C.

³ So NC; 'how comprehend ye not yet' AD, and omitting 'yet' B.

⁴ So NBCD; 'whoso' A.

⁵ So NAB; 'follow' CD. In Luke R reads as Matthew, against NABCD.

⁶ So NABC; as in Luke D. In Luke BCR read as in Matthew, against NADE.

⁷ So NABE; omit 'daily' CD.

⁸ So NBC; 'shall lose' D. In Mark A reads as Matthew, against NBC; D

omits 'but whosoever shall lose his life.'

⁹ So NABC; 'for the sake of the gospel' D.

¹⁰ So NB; 'is man profited' CD. In Mark NB read 'doth a man profit,' against ACD. In Luke AB read 'is man profited,' against NCD.

¹¹ So NB; 'if he should gain,' AC. In Luke D reads 'to gain,' against NABC.

¹² So NB; 'or' AC; D reads both.

¹³ So NACD; 'should man' B.

the Son of Man
IS ABOUT TO COME
in the glory of His Father
with His² angels;
AND THEN SHALL HE GIVE
TO EACH ONE ACCORDING
TO HIS WORK.

Verily I say unto you, *That*¹ there are some of those *standing* here which shall not taste of death until they see the SON OF MAN COMING IN HIS kingdom.

whosoever is¹ ashamed of Me and of My words IN THIS ADULTEROUS AND SINFUL GENERATION, of HIM ALSO shall the Son of Man be ashamed, when He cometh in the glory of His Father with the holy angels.

of THE SAME shall the Son of Man be ashamed, when He cometh in HIS glory, AND OF the² Father, AND OF the holy angels.

(And He began to say unto them) Verily I say unto you, *That* there are some of those WHO STAND here³ which shall not taste of death until they see the kingdom of God COME IN POWER.

TRULY I say unto you, There are some of those *standing* here which shall not taste of death until they see the kingdom of God.⁴

To point out how clear and notable are the omissions here, or how distinct they are, in general, from anything that mere condensation could occasion, is superfluous. We confine our attention to two divergences in sense of considerable moment. First, the reason given by Matthew for self-denying devotion to Christ differs markedly from that given by Mark and Luke. The former is general:—the Son of Man is about to come, and apportion just rewards to all. The latter is particular:—when the Son of Man comes He will be ashamed of those who, by their preference for the world, have shown themselves ashamed of Him. It can scarcely be maintained that our Lord here used both expressions, as they stand in the two accounts; on the contrary, the common clause as to the ‘glory of His Father’ and the ‘angels,’ plainly shows them to be diverse representations of the same original words. But if so, then it is clear that Matthew, by substituting the general for the particular reason, has not only incorrectly reported the words, but has also not a little weakened and

¹ So \aleph BC; ‘whoso is’ A; ‘whosoever shall be’ D.

² So \aleph ABCP \aleph ; ‘his’ D.

³ So \aleph B; insert ‘holy’ CD.

⁴ So \aleph B; omit ‘that’ CD.

⁵ So \aleph ABC; ‘with me’ D. In Luke B reads ‘who stand,’ R ‘who stand here,’ E ‘standing,’ against \aleph ACDP.

⁶ So \aleph ABCP \aleph ; ‘the Son of Man coming in His glory’ D.

obscured the *force* of Christ's argument, and this without any countervailing gain to set against it. Second, a couple of minute verbal differences between the reports of Matthew and Mark, and that of Luke, suffice to effect another notable difference in sense. The former say that the Son of Man will come 'in the glory of His Father' 'with' the angels. The latter, that He will come 'in His glory,' and 'in that of the Father,' and in that 'of the angels.' The ideas here are of course not contradictory; if the angels attend Christ, come 'with' Him, their glory is undoubtedly part of that which belongs to His coming. Either expression might well, therefore, have been used by Him, but not *both*. This is the point; the two forms, essentially harmonious, are yet verbally incompatible. One or other account, we must conclude therefore, has here departed from the letter of Christ's words, which the other has retained.

Matt. xxii. 29-32.

*Ye do err,
not knowing the
Scriptures, nor yet the
power of God. For*

*IN the resurrection
they neither marry,
nor are given in marriage,

but are
as angels¹ in the HEAVEN.*

*But con-
cerning THE RESURRECTION
FROM the dead, have ye not
read
THAT WHICH WAS SPOKEN*

Mark xii. 24-7.

*Do ye NOT err, BY REASON
OF THIS, not knowing the
Scriptures, nor yet the
power of God? For*

*WHEN THEY RISE from
the dead they neither marry
nor are given in marriage,

but are
as² angels³ in the HEAVENS.*

*But con-
cerning the dead, that THEY
rise, have ye not
read IN THE BOOK OF
Moses [WHEN HE WAS] at
the bush, HOW God SPAKE*

Luke xx. 34-8.

*THE
CHILDREN OF THIS WORLD
MARRY, AND ARE GIVEN
IN MARRIAGE; BUT THEY
WHO ARE DEEMED WORTHY
TO GAIN THAT WORLD,
AND the resurrection from
the dead, neither marry,
nor are given in marriage;
FOR NEITHER CAN THEY
ANY MORE DIE; but are
EQUAL TO angels;
AND ARE CHILDREN OF GOD,
BEING CHILDREN OF THE
RESURRECTION. But that
the dead
rise,
EVEN
MOSES MAKETH KNOWN at
the bush WHEN HE CALL-*

¹ So BD; insert 'of God' N.

² So NACD; insert 'the' B.

³ So NCD; insert 'which are' AB.

unto you by God, saying, I am the God of Abraham, and the¹ God of Isaac, and the God of Jacob. God is not [God]² of the dead, but of the living.

unto him, saying, I [am] the God of Abraham, and the God of Isaac, and the God of Jacob. He is not THE³ God of the dead, but of the living.

ETH THE LORD the God of Abraham, and God of Isaac, and God of Jacob. BUT He is not God of the dead, but of the living; FOR IN HIS SIGHT ALL LIVE.

YE⁴ DO GREATLY ERR.

The omissions here are again numerous and important, and quite unaccountable on any theory of condensation. They speak, however, sufficiently for themselves. The opening phrase as recorded by Matthew and Mark presents also a clear though unimportant example of incompatible form, since it is surely most improbable that our Lord should have repeated this clause, first interrogatively and then affirmatively, as we must assume Him to have done if both accounts are equally correct. What we would specially insist upon, however, is a still more striking verbal difference, further on, involving a divergence of *sense*. According to Matthew, Christ referred to the title of God insisted upon, as ‘that which was spoken *unto you* by God.’ According to Mark, He referred to the book of Moses, as telling them what ‘God spake *unto him*.’ According to Luke, He merely appealed to Moses as having ‘made known’ to them the title by ‘*calling*’ God by it. Again we must remark that every one of these aspects of the matter is intrinsically true; the words were spoken to Moses as a message to the people, and known now by means of Moses’ book. Each aspect may also well have been included in Christ’s original words. It needs but to alter Mark’s expression ‘unto him,’ into ‘unto you through him,’ and all three are harmoniously combined. But, as the case stands, all three expressions are defective, the sense of the passage is different in each, and it is thus certain that not only have they each

¹ So BD; omit ‘the’ (twice) \aleph . In Mark these two ‘the’s’ are omitted by BD, against \aleph AC. In Luke APQ insert them, against \aleph BDR.

² So BD; as in Mark \aleph .

³ So \aleph AC; omit ‘the’ BD.

⁴ So \aleph BC; insert ‘therefore’ AD.

omitted part, and so given a diverse shade of meaning to the whole; but that, in so omitting, some at least have also departed from the literal words originally spoken, and substituted others for them; in a word, have reported them, not only defectively, but with positive inaccuracy.

Matt. xiii. 3-9, 11-23.	Mark iv. 3-9, 11-20.	Luke viii. 5-8, 10-5.
<i>Behold</i> , a sower went out to sow! (<i>τὸν σπείρειν</i>); and in <i>his</i> sowing, some (plur.) fell by the wayside, and the birds came and ² de- voured them. But others (<i>ἄλλα δὲ</i>) fell upon the rocky places, where they had not much earth, and straightway sprang up, because they had no depth of earth; but the sun arising, they were scorched, and because they had no root were withered. But others fell upon ¹¹ the thorns, and the thorns grew up and choked (<i>ἀπεπνίξαν</i>) ¹² them. But others fell upon the good (<i>καλὴν</i>) ground, and gave fruit, some an hundred, and some sixty, and some thirtyfold.	HEARKEN! <i>Behold</i> , a sower went out to sow (<i>σπείρειν</i>); and it came TO PASS, ² in sowing, some (sing.) fell by the wayside, and the birds ⁴ came and de- voured it. And others ⁵ (<i>καὶ ἄλλοι</i>) fell upon the rocky places, ⁹ where it had not much earth, and straightway sprang up, because it had no depth of earth; AND WHEN the sun arose ¹⁰ it was scorched, and because it had no root was withered. And other fell into the thorns, and the thorns grew up and choked (<i>συπεπνίξαν</i>) it, AND IT GAVE NO FRUIT. And others ¹³ fell into ¹⁴ the good (<i>καλὴν</i>) ground, and gave fruit, grow- ing up AND INCREASING, AND BARE, ONE thirty, and ONE sixty, and ONE an hundredfold. (And He	A sower went out to sow (<i>τὸν σπείρειν</i>) HIS SEED; and in <i>his</i> ³ sowing, some (sing.) fell by the wayside, AND WAS TRODDEN DOWN, and the birds of THE HEAVEN de- voured it. ⁷ And other (<i>καὶ ἑτέρον</i>) fell DOWN ⁸ upon the rock, and GROWING was WITHERED because it had no MOISTURE. And other fell AMONG the thorns, and growing up TOGETHER the thorns choked (<i>ἀπεπνίξαν</i>) it. And other fell into the GOOD (<i>ἀγαθὴν</i>) ¹⁵ ground, and SPRINGING UP ¹⁶ BROUGHT FORTH an hundredfold.

¹ So \aleph BCZ; as Luke D. In Mark AC read as Luke, D omits 'to sow,' against B. In Luke D reads as Mark, against \aleph ABRE.

² So \aleph ABC; omit 'it came to pass' D.

³ So \aleph ABRE; omit 'his' D. In B 'some' is plural, against \aleph ADRE.

⁴ So \aleph ABC; add 'of the heaven' D. In Luke D omits 'of the heaven,' against \aleph ABRE.

⁵ So \aleph CDZ; 'coming' B.

⁶ So \aleph BC; 'but other' A, 'and others' D. In Luke D reads in each place as in Mark, against \aleph ABRE.

⁷ So \aleph ADRE; 'them' B.

⁸ So BRE; omit 'down' AD.

⁹ So \aleph AC; insert 'and' BD.

¹⁰ So \aleph BCD; as in Matthew A.

¹¹ So \aleph BCZ; 'into' D. In Mark CD read 'upon,' against \aleph AB.

¹² So BCDZ; *ἐπνίξαν* \aleph . In Luke \aleph has the same reading, against ABRE.

¹³ So ABCD; 'other' \aleph .

¹⁴ So \aleph ABD; 'upon' C. In Luke D reads 'upon,' against \aleph ABRE.

¹⁵ So \aleph ABRE; *ἀγαθὴν καὶ καλὴν* D.

¹⁶ So ABRE; 'sprang up and' \aleph .

He that hath ears to hear,¹ let him hear.

said) Whoso¹ hath ears to hear, let him hear.

He that hath ears to hear, let him hear.

Unto you is given *to know* the *mysteries* of the kingdom of HEAVEN, but unto ~~those~~

Unto you is given² the MYSTERY of the kingdom of God, but unto THESE THAT ARE WITHOUT

Unto you is given *to know* the *mysteries* of the kingdom of God, but TO THE REST

IT IS NOT GIVEN. FOR WHOSO HATH, UNTO HIM SHALL BE GIVEN, AND HE SHALL ABOUND; BUT WHOSO HATH NOT, FROM HIM SHALL BE TAKEN EVEN THAT HE HATH. FOR THIS CAUSE I SPEAK UNTO THEM IN PARABLES, BECAUSE SEEING they see not,

and hearing they hear not, NOR YET understand.' AND IN THEM IS BEING FULFILLED THE PROPHECY OF ESAIAS, WHICH SAITH, BY HEARING YE SHALL HEAR AND NOT UNDERSTAND, AND SEEING YE SHALL SEE AND NOT PERCEIVE; FOR THE HEART OF THIS PEOPLE WAXED FAT, AND THEIR EARS HEARD HEAVILY, AND THEIR EYES THEY CLOSED, *lest they should* SEE WITH THEIR EYES, AND HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART, AND *turn them, and I should* HEAL them. BUT BLESSED ARE YOUR EYES, BECAUSE THEY SEE; AND YOUR EARS, BECAUSE THEY HEAR; FOR³ VERILY I SAY UNTO YOU, THAT MANY PROPHETS AND RIGHTEOUS MEN LONGED TO SEE WHAT YE SEE, AND SAW NOT; AND TO HEAR WHAT YE HEAR, AND HEARD NOT.

ALL THINGS ARE⁴ in parables, *that* seeing they *might* see AND NOT PERCEIVE, and hearing they *might* hear AND NOT understand,

in parables, *that* seeing they *might* not see,⁵ and hearing they *might* not⁶ understand.

should *lest they*

turn them, and it⁷ should
BE FORGIVEN them.

¹ So \aleph BCD; 'he that' A.

² So CDZ; omit 'to hear' \aleph B.

³ So \aleph ABC; insert 'to know' D.

⁴ So \aleph ABC; insert 'spoken' D.

⁵ So \aleph AB; 'perceive' DE, as in Mark R.

⁶ So ABDE; as in Mark \aleph R.

⁷ So \aleph BC; 'that seeing they might not see, and hearing they might not hear, and might not understand; lest they should turn them' D.

⁸ So \aleph BC; 'their sins' AD.

⁹ So BCD; omit 'for' \aleph .

(And He said unto them)
KNOW YE NOT THIS PARABLE? AND HOW SHALL YE UNDERSTAND ALL THE PARABLES?

HEAR YE
THEN *the parable* OF HIM
THAT SOWN.¹

When ANYONE HEARETH
the word OF THE KINGDOM,
AND UNDERSTANDETH NOT,
the WICKED ONE cometh
and SNATCHETH AWAY THAT
WHICH WAS SOWN IN HIS
heart.

THIS IS HE
WHO WAS SOWN by the way-
side. But HE
who WAS sown upon the
rocky places, THAT IS HE who
heareth the word and
straightway with joy re-
ceiveth it, BUT
HATH NOT ROOT IN HIM-
SELF, but IS for a time;
and when there cometh
affliction or persecution be-
cause of the word, straight-
way HE IS offended.

But HE who
WAS sown into the thorns,
THAT IS HE who HEARETH
the word, and

the CARE
of the¹¹ world, and the de-
ceit of riches,

choke
the word, and it becometh
unfruitful. But
HE who WAS sown upon

THE SOWER SOW-
ETH the word. Now
THESE are they by the way-
side, WHERE HE SOWETH
the word; AND WHEN THEY
HEAR STRAIGHTWAY COM-
ETH SATAN
and taketh³ away the word
sown in THEM.⁴

AND THESE ARE LIKE⁵ THEY
who ARE sown upon the
rocky places, who when they
hear the word,
straightway⁶ with joy re-
ceive it, and
have not root in THEM-
SELVES, but ARE for a time;
THEN when there cometh
affliction or persecution be-
cause of the word, straight-
way THEY ARE offended.
AND OTHERS⁸ ARE THEY who
ARE sown into⁹ the thorns,
these are they who heard¹⁰
the word, and

the cares
of the world, and the de-
ceit of riches,¹² AND THE
LUSTS CONCERNING OTHER
THINGS,¹⁴ COMING IN, choke
the word, and it becometh¹⁵
unfruitful. AND THESE ARE
THEY who WERE sown upon

THIS
is *the parable*.
THE SEED IS
the word of God. Now
THEY by the way-
side
are they who
HEARD;² THEN cometh
the DEVIL
and taketh away the word
FROM THEIR
heart, LEST THEY BELIEVING
SHOULD BE SAVED.

But THEY
upon the
ROCK, THEY, when they
hear,
with joy
ACCEPT the word,⁷ and
THESE have not root,
WHO for a time BELIEVE,
and IN A TIME OF
TEMPTATION

FALL AWAY.
But THAT
into the thorns,
these are they who heard,
and, GOING
THEIR WAY, by the cares
and
riches, and¹³
PLEASURE OF LIFE,
ARE
CHOKED, and BEAR NOT TO
PERFECTION. But
THAT IN¹⁶

¹ So NB; 'the sower' CD.

² So NBE; 'hear' AR, 'follow' D.

³ So AB; 'snatcheth' NC, 'beareth' D.

⁴ So NC; 'unto them' B, 'in their hearts' A, 'from their hearts' D.

⁵ So NABC; omit 'like' D.

⁶ So NABC; omit 'straightway' D.

⁷ So ABCD; insert 'of God' N, which also omits the following 'and'; D omits 'these.'

⁸ So NBCD; 'these' A, and omit 'these are they' below.

⁹ So ABCD; 'upon' N.

¹⁰ So NBCD; 'hear' A.

¹¹ So NBD; 'this' C. In Mark D reads 'life,' A 'this world,' against NBC.

¹² So NABC; 'deceits of the world' D.

¹³ So NBRH; 'and by' A, omit 'and' D.

¹⁴ So ABC; omit 'and the lusts concern- ing other things' D, transpose 'choke the word' so as to follow 'riches' N.

¹⁵ So NABC; 'they become' D.

¹⁶ So NABRH; 'into' D.

the good ground, THAT IS HE WHO	the good ground, <i>such as</i>	the good ground, THESE ARE <i>such as</i> IN AN HONEST AND ¹ GOOD HEART, HEARING the WORD, ² ACCEPTED <i>it</i> , and bear fruit ³
HEARETH the word and UNDERSTOOD, ² SUCH AS ALSO ⁴ HEARETH fruit, AND PRODUCETH, <i>one an hundred, and one sixty, and one thirtyfold.</i>	HEAR the word and RECEIVE <i>it</i> , and bear fruit, <i>one thirty, and one⁶ sixty, and one an hundredfold.</i>	IN PATIENCE.

Nearly every kind of divergence as yet alluded to finds example in these reports of the parable of the sower. There are large and manifest omissions, notable verbal differences, incompatible forms and divergences in sense, too plain to be controverted. We insist only on some of the most prominent instances. And first of the omissions. The important passage between the parable and its explanation is given in full only by Matthew. This might, of course, be accounted for by assuming it to have been unnecessary for all three Evangelists to record the whole; though why, on such an assumption, just these parts and no others were omitted, it is impossible to see. The general fact of omission we do not here, however, so much insist upon; that having been already discussed (p. 119). Our point here is the peculiar manner in which the omission takes place. It is not, as generally, an omission of detached sentences, or parts of sentences, the textual connection being thereby little affected; but it is the omission of sentences and parts of sentences carried out by *joining together* fragments really widely separated, and making them appear as if originally combined. Thus at the commencement of this part of the discourse, Mark and Luke conclude their *second* sentence with a clause, which in Matthew stands as part of the *fifth*, the third and fourth being entirely omitted. So again, immediately after, Mark closes his report with words really parted from the connection in which he places them by a very long interval. In the face of such

¹ So Σ ABR Σ ; omit 'honest and' D.² So Σ BD; 'understandeth' C.³ So Σ ABR Σ ; add 'of God' D.⁴ So Σ BC; for 'such as also,' then 'D.⁵ So Σ ABDR; 'unto perfection' Σ .⁶ So Σ AD; omit 'one' BC; B also omits the third 'one.'

phenomena it is impossible not to admit that the report of the last two Evangelists is, in this portion, far less accurate than that of the first.

Then, second, of the verbal differences. Here we have such divergences as 'rocky places' and 'rock,' 'wicked one,' 'Satan' and 'the devil,' 'root' and 'moisture,' diverse forms of the same idea, which we cannot imagine to have been *all* used by Christ in the several places where they occur, and one or other of which, therefore, *must* be incorrect. In like manner we have the difference in *order* between Matthew and Mark in their enumeration of the various yields on the good ground, the former, on each occasion, placing them 100, 60, 30, the latter, 30, 60, 100. Christ cannot surely have used *both* orders each time. So, once more, there is the difference in *number*; Matthew, in the parable, using everywhere the plural, in the explanation the singular; Mark and Luke using, in the parable (with one necessary exception on the part of Mark), the singular, in the explanation the plural. Again we say, Christ cannot have used both. One or other *must* be wrong. These are trivial discrepancies, no doubt, but they prove, none the less incontestably, that verbal errors and incompatible forms *there are* in these Evangelical reports, which cannot be accounted for on any assumption of condensation, omission, or various translation.

Not to dwell, however, on these, we pass, thirdly, to two cases where the divergences produced by such omission, difference of connection, and verbal discrepance, involve also marked divergences in sense. According to Matthew, our Lord spoke of the spiritual blindness and deafness of the people as the antecedent *reason* why He spoke to them in parables—*δια τοιτο* . . . *οτι*, 'for this cause . . . because.' According to Mark and Luke, He named it as the *purpose* which He had in view in thus speaking—*iva*, 'in order that.' It may no doubt be said that, in fact, both are right, and that

this spiritual dulness was both the reason and purpose of Christ's parabolic mode of discourse; which is, indeed, implied by the record of Matthew. Still it cannot be denied that the entire omission of one aspect by Mark and Luke (occasioned by that blending of remote parts of sentences just alluded to), gives to their reports a one-sided character, which, in the absence of the more exact account of Matthew, would inevitably have led to serious misunderstanding of Christ's meaning. Then, as our second instance, we notice that in Luke the measure of fruit borne on the good ground is described as *one*, 'an hundredfold.' In Matthew and Mark it is described as *various*, 'one thirty, one sixty, and one an hundred-fold.' A simple case of omission, no doubt, but an omission which involves a very important difference of sense. Looking at Luke's report, we should be justified in asserting 'an hundredfold' to be the true, normal, and invariable yield of seed on the good ground. Looking at the other two, we should conclude that rather it was an exceptional yield, merely the highest measure attainable; a divergence in sense not lightly to be put on one side.

Matt. xvi. 2-4.

When it is evening ye say, Fine weather, for the heaven is red; and at morn, Stormy weather to-day, for the heaven is lowering-red. Do ye know how to distinguish the face of the heaven, and cannot the signs of the times?¹ A wicked and adulterous² generation seeketh for³ a sign; and no (or) sign shall be given it except the sign of the prophet⁵ Jonah.

Mark viii. 12.

Why seeketh this generation a sign? Verily I say unto you⁴ no (or) sign shall be given this generation.

Two things are here especially to be noticed. First, the incompatible forms of the first clause common to both accounts, the one being affirmative, the other interrogative. Second, the startling divergence in sense, occasioned by the omission

¹ So CD; omit the whole of this clause from 'when' to 'times' \aleph B.

² So \aleph BC; omit 'and adulterous' D.

³ So \aleph C; 'seeketh' D, 'asketh' B.

⁴ So \aleph ACD; omit 'unto you' B.

⁵ So BCD; omit 'the prophet' D.

from Mark of the saving clause, 'except the sign of the prophet Jonah.' According to Mark, Christ solemnly asserted¹ that *no sign* should be given to that generation. According to Matthew (in agreement with chap. xii. 39, Luke xi. 29), He asserted that *but one sign* should be given. No ingenuity of exegesis can make these two assertions compatible; so far, that is, as the letter is concerned; in spirit the difference is little or nothing, since equally, in both reports, that *kind* of sign sought for by the Jews was peremptorily refused. But this in no way affects the fact, that as regards the letter there is a plain contradiction, not only in phraseology, but in sense.

Matt. xxvi. 34.

Mark xiv. 30.

Luke xxii. 34.

John xiii. 38.

Verily I say unto thee, THAT IN² THIS NIGHT ERE the cock crow thou shalt have denied me thrice.

Verily I say unto thee, THAT 'TO-DAY, THIS NIGHT, ERE EVER the cock crow TWICE³ thou shalt have denied me thrice.

I say unto thee, PETER, the cock SHALL NOT (οὐ)⁴ crow TO-DAY UNTIL⁵ thou shalt have denied KNOWING me thrice.

WILT THOU LAY DOWN THY LIFE FOR ME? VERILY, verily, I say unto thee,⁶ The cock SHALL NOT (οὐ μὴ) CROW UNTIL thou shalt have denied⁷ me thrice.

Again a closely parallel case with the last. The forms, 'ere the cock crow,' and 'the cock shall not crow until,' are plainly incompatible. The discrepancy between the single and double cock-crowings is unmistakeable. According to Matthew, Luke, and John, it was foretold that the cock should *not* crow before Peter had *thrice* denied his Lord. According to Mark, it was foretold that, on the contrary, the cock *should* crow before the three denials were accomplished, but not *twice*; as, in fact, Mark's narrative tells us that it *did* crow after

¹ The form of negation with εἰ, 'if,' is that of the old Jewish oath. Comp. Gen. xiv. 22-3, xxi. 23, xxxi. 52, &c.

² So \aleph ABC; insert 'that' D.

³ So \aleph ABCI; omit 'in' D. In Mark A inserts 'in,' against \aleph BCD.

⁴ So \aleph CD; insert 'thou' AB. D omits

'to-day,' against \aleph ABC.

⁵ So AB; omit 'twice' \aleph CD. That the former is the true reading is however evidenced by Mark xiv. 68-72.

⁶ So \aleph BQT; οὐ μὴ AD.

⁷ So \aleph BDT; as Matthew Q, as Mark A.

⁸ So (ἀπαρρησιν) \aleph AC; ἀρρησιν B.

Peter had denied but *once*. A more categorical contradiction in letter it is hard to conceive. Still, however, the spirit remains the same;—in a few hours' time, ere early dawn, Peter should thrice deny his Master, whom he now professed himself so ready to die for. This essential substance of Christ's saying the discrepance leaves entirely untouched.

Matt. x. 5-42.

Mark vi. 8-11.

Luke ix. 3-5.

DEPART NOT INTO THE WAY OF THE GENTILES, AND ENTER NOT INTO A CITY OF THE SAMARITANS; BUT GO RATHER UNTO THE LOST SHEEP OF THE HOUSE OF ISRAEL. NOW AS YE GO, PROCLAIM, SAYING, THE KINGDOM OF HEAVEN IS NIGH. HEAL THE SICK, RAISE THE DEAD, CLEANSE THE LEPERS, CAST OUT DEVILS. FREELY YE HAVE RECEIVED, FREELY GIVE. PROCURE NOT GOLD, *nor silver,*¹ *nor copper* for your subsistence; *nor wallet* for [the] journey, *nor yet two coats, nor yet shoes, nor yet a staff.*² FOR THE LABOURER IS WORTHY OF HIS LIVING. BUT INTO *what-ever* CITY OR VILLAGE³ ye enter, INQUIRE WHO THEREIN IS WORTHY, AND there abide *until ye* go out. AND ENTERING INTO THE HOUSE, SALUTE IT.⁴ AND IF THE HOUSE BE WORTHY, LET YOUR PEACE COME UPON IT. BUT IF THE HOUSE BE NOT WORTHY, LET YOUR PEACE RETURN UNTO⁵ YOU. And WHOSOEVER (sing.) *receiveth* you not, *neither*

(And He enjoined them that they should *take nothing* for [the] journey, *save one staff*; *no bread, no wallet,*⁴ *no copper for subsistence*; BUT SHOD WITH SANDALS. AND PUT NOT ON TWO COATS.

(And He said unto them) WHERE-EVER ye enter into a house,⁵ there abide *until ye* go out *thence*.

Take nothing for THE¹ journey, NEITHER staff,² *nor wallet, nor bread, nor silver*;

nor TO HAVE two coats.⁶

AND into *what-ever* house ye enter, there abide, AND go out *thence*.

And WHATSOEVER PLACE¹¹ *receiveth* you not, *neither*

And WHOSOEVER (plur.) HAVE NOT RECEIVED¹² you,

¹ So \aleph ABDE; omit 'the' C.

² So BCDP; omit 'nor silver' \aleph .

³ So \aleph CDE; 'staves' AB.

⁴ So \aleph BC; 'wallet' before 'bread' AD.

⁵ So \aleph BD; 'staves' CP.

⁶ So \aleph BCE; add 'apiece' AD.

⁷ So \aleph BCP; omit 'or village' D.

⁸ So \aleph ABC; omit 'into a house' D.

⁹ So BCP; insert 'saying, Peace be to this house' \aleph D.

¹⁰ So BCDP; 'upon' \aleph .

¹¹ So \aleph B; as Matthew C, as Luke AD

¹² So \aleph ABCE; 'receive' D.

HEARETH YOUR WORDS,
when ye *come* forth WITH-
OUT *that* HOUSE OR CITY,²
shake off the *dust* OF³
your feet.

VERILY
I SAY UNTO YOU, IT SHALL
BE MORE TOLERABLE TO
THE LAND OF SODOM AND
GOMORRHA IN THE DAY
OF JUDGMENT THAN TO
THAT CITY.

HEAR THEY YOU,
when ye go forth THENCE
shake off the EARTH THAT
IS UNDER your feet, *for a*
*witness to them.*⁴

when ye *come* forth FROM
that *city*
shake AWAY⁴ the *dust* FROM
your feet, *for a*
witness AGAINST them.

The remaining twenty-seven verses of Matthew it is unnecessary to give at length, as they find no parallel whatever in either of the other accounts. The enormous omissions here, however, we do not purpose dwelling upon; their importance is too self-evident to require comment. What we rather insist upon are the further examples here afforded of incompatible form and divergent sense. Not only do the several enumerations of things to be taken, or not to be taken, differ notably in fulness, but also in *order*. Thus, taking the articles as follows, gold, silver, copper, bread, wallet, coats, shoes, sandals, staff, Matthew enumerates seven, 1, 2, 3, 5, 6, 7, 9; Mark has but six, 9, 4, 5, 3, 8, 6; Luke only five, 9, 5, 4, 2, 6. It is thus certain that *all* are defective, and that at least two have further misrepresented the order in which the items were originally mentioned. But this is not all. In one particular a far graver discrepance appears. According to Matthew and Luke, the disciples were *forbidden* to take 'a staff.' According to Mark, the one *exception* allowed was 'one staff.' It has been said, indeed, that there is a different word used for 'take' in the two statements, which accounts for the apparent contradiction; that the disciples, in fact, were for-

¹ So \aleph BD; omit 'without' CP.

² So BCP; 'the city' (omitting 'house') D; add 'or village' \aleph .

³ So BDP; 'from' \aleph C. In Mark D reads 'of' instead of 'that is under,' against \aleph ABC.

⁴ So \aleph BCD Ξ ; insert 'also' A.

⁵ So \aleph BCD; add 'Verily I say unto you, It shall be more tolerable to Sodom and Gomorrah in the day of judgment than to that city' A.

bidden to 'procure' (κτησεσθαι) a staff, but might yet 'take' (αἶψα) that one which they were accustomed to use. But this attempted distinction is at once set aside by the fact, that Luke, in reporting this direction, uses the *second* word in question, 'take'; not like Matthew, the former, 'procure.' Thus, however much the use of these diverse words may be thought to account satisfactorily for the contradiction between Matthew and Mark, it leaves the equally great contradiction between Mark and Luke altogether untouched; a sufficient proof of its real futility.¹ The attempt of later transcribers to get over the difficulty by altering 'staff' into 'staves' (see notes) is little better; since if the command of Christ were really to take *no more* than 'one staff,' to say that He directed them *not* to take 'staves' is as truly an incorrect and misleading representation of His original words as the direct prohibition of the primitive text. The sting of positive contradiction may perhaps be turned aside, but that of erroneous report remains, and *this* it is which we here especially insist upon. Once more, however, it must be carefully noted how entirely even this discrepancy fails to affect the spirit of the direction. Christ bade His disciples go forth without making provision for their temporal wants, but with their whole heart fixed on that 'kingdom of God' which they were to proclaim; depending like Himself, in temporal things, on the hospitality of those who heard the good news;—this was the essence of His command. Whether now He forbade or permitted the taking of a 'staff,' makes plainly little or no appreciable difference. The contradiction is confined to the letter only.

¹ In point of fact, if the distinction be really such as is alleged, a far larger discrepancy is at once introduced; since if the forbidding to 'procure' left entirely open the lawfulness of 'taking'

(as this explanation assumes it did), then Christ, according to Matthew, did *not* forbid the *taking* of money, wallet, or two coats, which according to *Mark* and Luke He did forbid.

The consideration of these last eight instances has very fully and forcibly confirmed the conclusions drawn from the former five. We have had abundant evidence, first, of exceedingly extensive and important omissions of distinct portions of Christ's discourses, not explicable on any theory of condensation; and, second, of very numerous verbal differences and incompatible forms, equally inexplicable on this ground or on that of translation, which can only be attributed, in fact, to positive inaccuracy on the part of the writers. Then, over and above these, we have further established the existence, third, of a considerable number of divergences in *sense*, occasioned by such omissions or verbal differences, amounting in some instances to absolute contradiction, such contradiction being, however, invariably limited to the letter of the passages, not extending to their spirit. In other cases the divergences amounted to little more than partial and defective statements, in so far of course affecting the spirit also, but in no case involving any positive error.

We proceed to further evidence.

Already in not a few of the passages discussed have there appeared symptoms of a drawing together of separate sayings or parts of a discourse, really distinct as originally uttered, but by this process made to appear as if consecutive members of one unbroken discourse. Thus in Luke v. 34-9 we have the two sections, into which Christ's teaching there naturally falls, separated by the remark, 'And He spake also a parable unto them,' while the other Evangelists bind the two together without any such connecting link (p. 128). So in Mark viii. 17-21 the answers of the disciples to Christ's questions are inserted, which find no place in the record of Matthew (p. 129-30). So again in Mark viii. 34-ix. 1 a break is marked, 'And He began to say unto them,' which the others ignore (p. 131). It becomes therefore a matter of

importance to determine, first, how far this practice of combining more or less distinct sections of discourses into a consecutive whole has been carried; and, second, whether in thus combining them, the true order and connection has always been preserved; both, plainly, points which bear very narrowly upon this question of verbal inspiration. To elucidate these, then, will be our special object in the discussion of the passages next to be considered. Confirmations of the positions already established will be merely pointed out in passing.

Matt. xix. 17-24, 26.

Why *askest* thou Me
ABOUT THAT WHICH IS
good? ¹ One is THE Good.²
BUT IF THOU DESIREST
TO ENTER INTO LIFE, KEEP THE
commandments. (He saith
to Him, Which? And
Jesus said), THOU SHALT
NOT (*oð*) kill, THOU SHALT
NOT commit adultery, THOU
SHALT NOT steal,³ THOU
SHALT NOT bear false wit-
ness, honour
father and mother,
AND THOU SHALT LOVE THY
NEIGHBOUR AS THYSELF.
(The young man saith to
Him, All these have I
kept; what yet lack I?
Jesus said unto him)

IF THOU DESIREST
TO BE¹¹ PERFECT, *go*, sell
THY POSSESSIONS,

Mark x. 18-25, 27.

Why *callest* thou Me
good?
None is good *save* one, God.

Thou knowest the
commandments.

Do
not (*un*) commit adultery,
do not kill,⁴
do not steal,
do not bear false witness,
do not DEFRAUD,⁵ honour
*thy*⁷ father and⁸ mother.

(And he answered and said
unto Him, Master, all these
have I kept from my youth.
And Jesus, looking upon
him, loved him, and said
unto him)

One thing LACKETH⁹
thee,
go, sell
whatsoever thou hast,

Luke xviii. 19-25, 27.

Why *callest* thou Me
good?
None is good *save* one, God.

Thou knowest the
commandments.

Do
not (*un*)⁹ commit adultery,
do not kill,
do not steal,
do not bear false witness,
honour
thy father and mother.

(And he said, All these
have I kept from my youth.
And Jesus, hearing, said
unto him)

Yet¹⁰ *nothing* IS WANTING
to *thee*,
ALL THINGS
whatsoever thou hast, sell,

¹ So \aleph BD; as Mark C.

² So \aleph BD; add 'God' C.

³ So \aleph ABP; 'thou shalt not' (four times) D.

⁴ So AD; 'do not kill' first BC; omit 'do not commit adultery' \aleph .

⁵ So BCD; omit 'thou shalt not commit adultery, thou shalt not steal' \aleph .

⁶ So \aleph ACD; omit 'do not defraud' B.

⁷ So \aleph ABC; omit 'thy' D.

⁸ So ABD; insert 'thy' \aleph C. In Luke \aleph P insert 'thy,' against ABD.

⁹ So \aleph BC; insert 'to' AD.

¹⁰ So ABDPR; omit 'yet' \aleph .

¹¹ So BCD; 'become' \aleph .

and give to [the]¹ poor,
and thou shalt have trea-
sure in [the] heavens;²
and come, follow Me.

and give to [the] poor,
and thou shalt have trea-
sure in HEAVEN;
and come, follow Me.³

and give to THE poor,
and thou shalt have trea-
sure in [the] heavens;
and come, follow Me.

VERILY I SAY UNTO YOU,
THAT A RICH MAN shall
difficultly enter into
the kingdom of HEAVEN.

*How difficultly shall they
who have wealth enter into
the kingdom of God.*

*How difficultly shall they
who have wealth enter into
the kingdom of God; for*

AGAIN

I SAY UNTO YOU,

(But His disciples were
wondering at His words;
and Jesus again, answering,
saith to them) CHILDREN,
HOW DIFFICULT IS IT FOR
THEY WHO TRUST ON
WEALTH⁴ TO ENTER INTO
THE KINGDOM OF GOD. It

It
is easier for a camel to
enter⁵ through a needle's
(ραφιδος) EYE (τρυνημα-
τος),⁶ than for a rich man⁸
into the kingdom of
God.⁹

It is easier for a camel to
enter through THE needle's
(ραφιδος) EYE (τρυνμαλιας),
than for a rich man to
enter into the kingdom of
God.

It
is easier for a camel to
enter through a NEEDLE'S
(βελονης)⁸ EYE (τρηνματος),
than for a rich man to
enter into the kingdom of
God.

With men THIS is im-
possible, *but*
with God *all*
things [are]¹⁰ possible.

With men im-
possible, *but* NOT WITH
God, FOR with God *all*
things *are* possible.

Things im-
possible with men *are* pos-
sible with God.

Here, again, are numerous omissions, several incompatible verbal forms (e. g. 'thou knowest' and 'keep,' 'thou shalt not' and 'do not,' 'a rich man' and 'they who have wealth'), an instance of difference in order (the enumeration of the commandments), and another of divergence in sense (the opening question). Here especially, however, are two plain examples of that drawing together of separate sections just alluded to. No one looking at the records of Mark and

¹ So \aleph CZ; insert 'the' BD. In Mark \aleph inserts 'the,' against ABCD.

² So BCD; 'heaven' \aleph . In Luke BD insert 'the,' against \aleph AP.

³ So \aleph BCD; add 'take up thy cross' A.

⁴ So ACD; omit 'for they who trust on wealth' \aleph B.

⁵ For 'enter,' here in Matthew \aleph CZ have *εισελθειν*, BD *διελθειν*. In Mark \aleph AB have *εισελθειν*, CD *διελθειν*. In Luke

\aleph BR have *εισελθειν*, ADP *διελθειν*.

⁶ So \aleph BD; *ραφιδος* APR.

⁷ So DZ; as Mark C, as Luke \aleph B. In Mark \aleph reads as Luke, against ABCD. In Luke R reads as Matthew, AP as Mark, against \aleph BD.

⁸ So \aleph BD; insert 'to enter' CZ.

⁹ So \aleph BCD; 'heaven' Z.

¹⁰ So \aleph BCZ; insert 'are' D. In Mark \aleph B omit 'are,' against AC.

Luke would imagine that there was any break between the mention of the commandments by Christ, and their enumeration. Matthew, however, shows us that there was, for the enumeration was really in answer to the question of the young ruler, 'which?' No one, again, looking at Luke's account, would suppose that there was any gap between the first assertion of the difficult entry of the rich into the kingdom, and the comparison of the needle's eye and the camel; rather the connecting 'for' binds them together as closely as possible. In Matthew the 'Again I say unto you,' gives a dim hint of some transition really existing. In Mark, however, this comparison appears as properly attached to the more definite *second* assertion as to those who 'trust on wealth,' which was added in consequence of the wonder of the disciples at the first. Luke's account of the matter, then, by ignoring all this, represents incorrectly the true occasion and connection of Christ's saying. The error is trivial, no doubt, but it is none the less certain.

Matt. xviii. 3-20.

Mark ix. 37-50.

Luke ix. 48-50.

VERILY I SAY UNTO YOU,
EXCEPT YE TURN AND BE-
COME AS CHILDREN, YE
SHALL NOT ENTER INTO
THE KINGDOM OF HEAVEN.
WHOSO THEREFORE SHALL
HUMBLE HIMSELF AS THIS
CHILD, THE SAME IS GREAT-
EST IN THE KINGDOM OF
HEAVEN. AND whosoever
shall receive *one such*
child, because of My
name, receiveth Me.

Whosoever
shall receive *one of such*¹
CHILDREN, because of My
name, receiveth Me. *And*
*whosoever shall receive*² *Me,*
receiveth NOT ME BUT Him
that sent Me.

Whosoever
shall receive THIS
child, because of My
name, receiveth Me. *And*
whosoever shall receive Me,
*receiveth*³ *Him*
that sent Me. FOR HE WHO
IS⁴ LEAST AMONG YOU ALL,

¹ So ABC; 'such children' D; 'one against ABCE.
of these children' N.

² So ACD; 'receiveth' B; 'he that receive Me receiveth' D.

³ So NABCE; omit 'he who is' D.

(John spake,²
Teacher, we saw one cast-
ing out devils in Thy
name,⁴ and we forbade him,
because he followeth not
us.⁵ But Jesus said)

Forbid him⁶ not;

FOR THERE IS NO ONE WHO
SHALL WORK A MIRACLE IN
MY NAME, AND SHALL BE
ABLE DIRECTLY TO SPEAK
EVIL OF ME; *for he that
is not against us is for
us;*⁷ FOR WHOSOEVER
GIVETH YOU TO DRINK A
CUP OF WATER, BECAUSE YE
ARE CHRIST'S,⁸ VERILY I
SAY UNTO YOU, HE SHALL
IN NO WISE LOSE HIS RE-
WARD. And whosoever
offendeth one of these⁹
little ones, who believe on
Me,¹⁰ it were *well* for him
*rather if an ass's*¹¹ *millstone*
(λίθος μυλίκος) *were*
laid about his neck,
and he had been cast
into the sea.

But whosoever
offendeth one of these
little ones, who believe on
Me, it were *good* for him
that an ass's millstone
(μυλος ονικος) *should have*
been hanged about¹² his neck,
and he had been *drowned*
in the depth of the sea.
Woe unto the world because
of offences; for of necessity
offences must come; never-
*theless, woe to the*¹³ *man by*
whom the offence cometh.
But if thy hand or thy foot
offend thee, cut it off and
cast it from thee. It is
better *for thee to*

And if thy hand
offend thee, cut it away.
It is
better *that thou shouldst*¹⁴

THE SAME IS¹ GREAT.
John answered and
Master,³ we saw one
ing out devils with
name, and we forbade
because he followet
with us. But Jesus
unto him) *Forbid him*

for h
is not against YOU
YOU.

¹ So N¹BCE; 'shall be' AD.

² So N¹B; 'but John answered, saying'
A; 'but John answered and spake' C;
'but John spake and said' D.

³ So N¹ABD; 'Teacher' CE.

⁴ So N¹BC; add 'who followeth not
us' A, and (reading 'with us') D.

⁵ So ABC; 'with us,' N, omit 'because
he followeth not us' D.

⁶ So N¹ABC; omit 'him' D. In Luke
ABE omit 'him,' against N¹CD; after
'not' E adds 'for there is none against
us.'

⁷ So N¹AD; 'you' (twice) BC.
Luke N¹A read 'us' the second
against BCDE.

⁸ So ABCD; 'Mine' N.

⁹ So N¹ABD; 'the' C.

¹⁰ So AB; omit 'on Me' N, 'C'
faith' CD.

¹¹ So N¹BCD; omit 'ass's' A.

¹² In both records D here reads 'u'
—in Matthew against N¹BZ, in B
against N¹ABC.

¹³ So N¹D; 'that' B.

¹⁴ So N¹BC; 'for thee to' AD.

enter into life *lame* or
maimed, than having
two hands or two feet to
be cast into
eternal fire.

And if thine eye
offend thee, *pluck it out*
and cast it *from thee*: it
is better for thee with one
eye to enter into life,
than having
two eyes to be cast into
hell-fire.¹²

enter into life
maimed, than having *thy*¹
two hands to
go away² into hell, to³ the
unquenchable fire.⁴ And if
thy foot offend thee, cut it
away.⁵ It is better that
thou shouldst⁶ enter into
'life *'lame, than having*
thy two feet to be cast into
*hell.*⁹ And if thine eye
offend thee,

cast it forth: it
is better for thee¹⁰ with one
eye to enter into the king-
dom of God, than having
two eyes to be cast¹¹ into
hell, where their worm dieth
not, and the fire is not
quenched. For every one
shall be salted with fire,
and every sacrifice shall be
salted with salt.¹³ Salt is
good, but if salt¹⁴ become
unsalt, wherewith shall it
be prepared?¹⁵ Have salt
in yourselves, and be at
peace among one another.

See that ye despise not
*one of these little ones,*¹⁶
for I say unto you, That
their angels in heaven do
alway behold the face of
My Father which is in
heaven.

The remaining *tén* verses of Matthew's account are omitted as finding no parallel in the other two. Of the gigantic omissions involved in this example it is unnecessary to speak.

¹ So \aleph ABC; omit 'thy' D.

² So ABC; 'be cast' D, 'enter' \aleph .

³ So \aleph ABC; where is' D.

⁴ So \aleph BC; add 'where their worm dieth not, and the fire is not quenched' AD.

⁵ So \aleph BCD; insert 'for' A.

⁶ So \aleph ABC; 'for thee to' D.

⁷ So \aleph ABC; insert 'eternal' D.

⁸ So ABCD; insert 'maimed or' \aleph .

⁹ So \aleph BC; add 'to the unquenchable fire, where their worm dieth not, and the

fire is not quenched' AD.

¹⁰ So ACD; 'that thou shouldst' \aleph B.

¹¹ So \aleph ABC; 'go away' D.

¹² So \aleph B; omit 'fire' D. In Mark AC add 'fire,' against \aleph BD.

¹³ So AC; omit 'every one shall be salted with fire, and' D, omit 'and every sacrifice shall be salted with salt' \aleph B.

¹⁴ So \aleph ABC; insert 'shall' D.

¹⁵ So ACD; 'ye prepare it' \aleph B.

¹⁶ So \aleph B; add 'who believe on Me' D.

A mere passing mention must suffice also for the incompatible verbal expressions, as 'one such child' 'one of such children' and 'this child,' 'us' and 'you,' 'drowned' and 'cast into,' 'life' and 'kingdom of God,' &c. We confine our attention to the notable instance here presented of combining sections really distinct. Looking merely at Matthew, nothing could seem simpler and more straightforward than the transition from the *receiving* of Christ's little ones, in *v.* 5, to the *offending* them, in *v.* 6. Yet how is this apparent consecutiveness obtained? The records of Mark and Luke, and especially Mark, show us that it was obtained by omitting entirely the interruption occasioned by the remark of John, with Christ's reply thereto. Again it may be said, and said truly: a very unimportant omission intrinsically, the main thread of the discourse being most correctly followed. Still it remains none the less true, that so far as its *letter* is concerned, Matthew's report inaccurately represents the course which Christ's words really took.

Matt. xxvi. 21-9.
(And as they
were eating, He
said)

*Verily I say unto
you that one of
you shall betray Me.*

(And being
exceeding sad, they
began to say unto
Him, each one of
them, It is not I,
Lord? But He, an-
swering, said)

Mark xiv. 18-25.
(And as they
were sitting and
eating, Jesus said)

*Verily I say unto
you that one of
you shall betray Me,
THAT EATETH WITH
Me.* (But they be-
gan to be sad, and
to say unto Him,
one by one, Not I?
and another, Not
I? But He, an-
swering, said unto
them)

Luke xxii. 15-22.
(And He said
unto them)

John xiii. 21-6.
(These things
spake Jesus and
was troubled in
spirit, and testified
and said) *VERILY,
verily I say unto
you that one of
you shall betray Me.*

(Then the
disciples looked on
one another, being
at a loss [to know]
of whom He spake.
But there was sit-
ting one of His
disciples, in Jesus'
bosom, whom Jesus
loved. Simon Peter
therefore beckoneth
unto him, and saith
to him, Say, who is
it? of whom He

HE THAT DIPPED¹
HIS HAND WITH ME
IN² THE DISH,

*the same shall
betray me.* The Son
of Man goeth, in-
deed, *as it is written
of Him; but* woe to
that man by whom
the Son of Man is
betrayed. *It were
good for him if that
man had not been
born.* (But Judas
who betrayed Him,
answering, said, It
is not I, Master?
He saith unto him)
THOU HAST SAID.

ONE OF THE TWELVE
THAT DIPPETH² WITH
ME INTO THE DISH.

'The Son
of Man goeth in-
deed, *as it is written
of Him; but* woe to
that man by whom
the Son of Man is
betrayed. *It were
good for him if that
man had not been
born.*

speakeſt. And he
leaning upon Jeſus'
breast, ſaith to Him,
Lord, who is it?
Jeſus answered)
HE IT IS TO WHOM I
SHALL DIP THE SOP
AND SHALL GIVE TO
HIM.

EARNESTLY HAVE I
DESIRED TO EAT THIS
PASSEVER WITH YOU
BEFORE I SUFFER.
FOR I SAY UNTO
YOU, I WILL IN NO
WISE EAT ANY MORE
OF IT, UNTIL IT BE
FULFILLED IN THE
KINGDOM OF GOD.
(And taking the
cup, He gave thanks,
and ſaid) TAKE
THIS, AND DIVIDE
AMONG YOURSELVES.
FOR I SAY UNTO YOU,
I WILL IN NO WISE
DRINK³ OF THE FRUIT
OF THE VINE, UNTIL
THE KINGDOM OF
GOD COME.

(And as they were
eating, Jeſus took
bread, and bleſſed

(And as they were
eating, Jeſus took
bread, and bleſſed

(And taking bread,
He gave thanks,

1 Cor. xi. 24-5.
(The Lord Jeſus in
the night wherein
He was betrayed

¹ So \aleph ABCZ; 'dippeth' D.

² So \aleph BCDP; insert 'his hand' A.

³ So \aleph ABCZ; 'into' D.

⁴ So ACDP; insert 'because' \aleph B.

⁵ So \aleph AC; insert 'from this time' BD.

and brake, and began to give to the disciples, and said) TAKE, *EAT*: this is My body.

(And taking the cup, He gave thanks, and gave unto them, saying) DRINK YE ALL OF IT;

FOR this is My blood of the ³covenant, *which is shed* FOR (περι)⁴ MANY, FOR REMISSION OF SINS.

BUT I say unto you, I will in no wise drink FROM HENCEFORTH OF THIS, the fruit of the vine, until *that day when I drink it* WITH YOU *new* in the kingdom of MY FATHER.

and brake, and gave unto them, and said) TAKE, this is My body.

(And taking the cup, He gave thanks, and gave unto them, and they all drank of it. And He said unto them) This is My blood of the covenant, *which is shed* FOR (δπερ) MANY.

VERILY I say unto you, I will in no wise⁵ drink the fruit of the vine, until *that day when I drink it* *new* in the kingdom of God.

and brake, and gave unto them, saying)

'This is My body, WHICH IS GIVEN FOR YOU. THIS DO FOR A REMEMBRANCE OF ME. (Likewise also the cup, after supper, saying)

THIS CUP is the NEW covenant IN My blood, *which is shed* FOR (δπερ) YOU.

took bread, and gave thanks and brake, and said)

This is My body, WHICH IS ²FOR YOU. THIS DO FOR A REMEMBRANCE OF ME. (Likewise also the cup, after supper, saying)

THIS CUP is the NEW covenant IN My blood.

THIS DO, AS OFT AS YE DRINK, FOR A REMEMBRANCE OF ME.

YET BEHOLD THE HAND OF MY BETRAYER WITH ME⁶ AT THE TABLE. BECAUSE⁷ the Son of Man goeth, indeed, ACCORDING TO THAT WHICH IS DETERMINED; YET woe to that man by whom He is betrayed.

¹ So \aleph BCD; insert 'take' A.

² So \aleph ABC; 'bruised' D.

³ So \aleph ACD; insert 'new' BZ. In Mark AP insert 'new,' against \aleph BCD.

⁴ So \aleph ABCZ; *δπερ* D. In Mark AP

read *περι*, against \aleph BCD.

⁵ So \aleph CD; add 'any more' AB.

⁶ So \aleph ABT; omit 'with Me' D.

⁷ So \aleph BDT; 'and' A.

Before proceeding to the special purpose for which this instance of divergent reports has been brought forward, it will be well to look in the first place at the very remarkable confirmation which it affords to some of the conclusions formerly arrived at. Words more solemn, more important, more worthy, therefore, of the exactest reproduction and preservation, than those spoken by Christ to His disciples at this His last meal with them before His death, it is impossible to conceive. Surely, if verbal precision were desirable anywhere, especially must it have been so in the words belonging to the Holy Supper. Here, too, is no lengthy discourse, naturally calling for condensation, but short and pregnant sayings, every word of which is of importance. Yet how stands the case? In few instances have we in so short a compass so large a number of notable omissions and incompatible verbal forms. Of omissions, we find (to confine ourselves to the words connected with the Sacrament) ‘Take, eat,’ omitted by Luke and Paul, and partially by Mark; ‘which is given for you,’ omitted by Matthew and Mark, and partially by Paul; ‘This do for a remembrance of Me,’ omitted by Matthew and Mark; ‘Drink ye all of it,’ omitted by Mark, Luke, and Paul; ‘cup’ and ‘new,’ omitted by Matthew and Mark; ‘which is shed for many,’ omitted by Paul and Luke; ‘which is shed for you,’ omitted by Matthew, Mark, and Paul; ‘for the remission of sins,’ omitted by Mark, Luke, and Paul; ‘This do, as oft as ye drink, for a remembrance of Me,’ omitted by all three Evangelists. In a word, not more than *one-fifth* part of the words actually spoken (taking all the accounts together) are contained in *all* the four reports; the remaining four-fifths are omitted by one or more of them. Then to pass to incompatible forms, we have in the words of the Sacrament the notable instance, ‘this is my blood of the covenant’ and ‘this *cup* is the *new* covenant in My blood;’

and in the other parts of the conversation, such examples as 'he that dipped his hand with Me in the dish' 'one of the twelve that dippeth with Me into the dish' and 'he it is to whom I shall dip the sop and shall give to him;' or again, 'until that day when I drink it with you new in the kingdom of My Father' 'until that day when I drink it new in the kingdom of God' and 'until the kingdom of God come,' &c. Expressions, plainly, which could not all have been actually used, and which, in some cases, involve besides not inconsiderable divergences in sense.

But now to come to the matter more particularly in view: the order and connection of the several parts of this conversation. Two striking instances of misplacement here present themselves. First, the section where Christ speaks of no more drinking the fruit of the vine, is represented by Matthew and Mark as connected with, and immediately following, the giving of the wine in the Sacrament; by Luke it is represented as preceding this, and connected with another earlier distribution of wine. Second, the section concerning the traitor, and his predetermined work yet personal responsibility, is given by Matthew and Mark before the Sacrament, by Luke as immediately succeeding it, and, in fact, suggested by the concluding words recorded by him, 'shed for *you*,' which naturally lead on to the 'yet behold' with which he introduces the following remarks. Granting, then, Luke's order to be, on this and other grounds, the more probable, there arises in consequence, Third, the conclusion that Luke himself, careful as he has been hitherto, has here committed the error before dwelt on, of drawing together parts of discourses or sayings really distinct, since in this concluding section he omits the intervening questioning of the disciples and answer of Jesus, which, according to the other Evangelists, connected the first announcement of the betrayer with the passage concerning

his work and fate. To decide, however, which of the records here so strangely divergent is to be followed in the matter of order and connection, and which rejected, scarcely belongs to our subject; it is sufficient to know that error in these respects there certainly is in one or more of the inspired records—error amounting to nothing less than implicit contradiction.

Matt. xv. 3-20.

*Wherefore also*⁵ *do ye set aside the command of God on account of your tradition? For God commanded, saying,*⁶ *Honour father and mother; and he that speaketh evil of father or mother, let him be put to death. But ye say, Whoso shall say to father or mother,*⁸

*Whatsoever thou mightest have been profited by me [is] an offering*¹¹ *he shall not honour his father.*¹²

*And ye make void the*¹³ *law of God on account of your tradition.*

Hypocrites! well prophesied Esaias of you, *saying*, This people¹⁷ *honoureth Me with their lips, but their heart is far from Me; but in vain do they worship Me teaching doctrines commandments of men. (And calling unto Him the crowd,*

Mark vii. 6-23.

Well prophesied Esaias of you hypocrites, *as it is written*,¹ This people honoureth² Me with their lips, but their heart is far from Me; but in vain do they worship Me, teaching doctrines commandments of men.³ *Leaving the command of God, ye hold the tradition of men.*⁴ (And He said unto them)

*Well do ye disregard the command of God that ye may keep your tradition. For Moses said, Honour thy father and thy*⁷ *mother; and he that speaketh evil of father or mother, let him be put to death. But ye say, If a man*⁹ *shall say to*¹⁰ *father or mother Korban, that is, [It is] an offering, whatsoever thou mightest have been profited by me, ye*¹² *release him from doing any more anything for*¹⁴ *father or mother. Making void the word of God with your*¹⁶ *tradition, which ye ordain. And many such like things ye do.*

(And calling unto Him the crowd

¹ So NAB; 'and said' D.

² So NAB; 'loveth' D.

³ So NB; insert 'for' A, insert 'washing cups and pots, and many other such like things which are done' D.

⁴ So NBD; insert 'of the washing of cups and pots; and many other such like things ye do' A.

⁵ So BCDP; omit 'also' N.

⁶ So NC; 'said' BD.

⁷ So NAB; omit 'thy' D.

⁸ So BCD; insert '[It is] a gift' N.

⁹ So NBD; 'whoso' A.

¹⁰ So NAB; insert 'his' D.

¹¹ So BCD; 'is nothing' N.

¹² So NBD; insert 'even' A.

¹³ So NBD; insert 'or his mother' C.

¹⁴ So NBD; insert 'his' (twice) A.

¹⁵ So NC; 'word' BD.

¹⁶ So NAB; insert 'foolish' D.

¹⁷ So NBD; insert 'draweth nigh unto me with their mouth, and' C.

He said unto them) *Hear* (ἀκούετε) and understand. *Not that which¹ cometh in² into the mouth³ defileth man; but that which goeth forth out of the mouth, defileth man.*

(Then came the disciples and said unto Him, Knowest Thou that the Pharisees, hearing Thy word, were offended? But He, answering, said) *Every plant which My heavenly Father planted not shall be rooted up. Let them alone. Blind leaders are they.¹⁰ But if a blind man lead a blind man, both shall fall into the ditch.*

(But Peter, answering, said unto Him, Declare unto us this parable. And He said)

Are ye also *still* without understanding? Perceive ye not¹¹ that everything that goeth¹² in into the mouth

passeth on into the belly, and is cast forth into the draught?

But those which go forth out of the mouth come forth of the heart, and these defile man. For

from the heart come wicked thoughts, murders, adulteries, fornications, thefts, false witnessings,

blasphemies.

These are they which defile man. But to eat with unwashed hands defileth not man.

again, He said unto them) *Hear* (ἀκούετε) Me; every one,² and understand. *There is nothing from without man, entering in into him, which can defile³ him; but those things which go forth out of man,⁴ these⁵ are they which defile man. If any hath ears to hear, let him hear.⁶*

(And when He entered into a house from the crowd, His disciples asked of the parable; and He saith unto them) Are ye also *thus* without understanding? Perceive ye not that everything from without that goeth in into man cannot defile him;¹³ because it goeth¹⁴ not in into his heart, but into his belly, and goeth¹⁵ forth into the draught, *purifying all meats?* (But He said) *That which goeth forth out of man,*

that defileth¹⁶ man. For from within, from the heart of men go forth evil thoughts, fornications, thefts, murders, adulteries,¹⁷

coveting, wickednesses, deceit,¹⁸ licentiousness, an evil eye, blasphemy, haughtiness¹⁹ foolishness. All these wicked things

go forth from within, and²⁰ defile man.

Again we have numerous examples of incompatible forms

¹ So BD; as Matthew NA.

² So ABD; omit 'Me, every one' N.

³ So NBC; 'everything that' D.

⁴ So NCD; omit 'in' B.

⁵ So BCD; insert 'that' N.

⁶ So NAD; 'defileth' B.

⁷ So NBD; 'from him' A.

⁸ So AD; omit 'these' NB.

⁹ So AD; omit sentence NB.

¹⁰ So NBD; 'they are leaders, the blind of the blind' C, 'blind are they, leaders of the blind' Z.

¹¹ So BDZ; insert 'yet' NC. In Mark N adds 'yet,' against ABD.

¹² So NCDZ; 'cometh' B.

¹³ So ABD; for 'into man cannot defile him' N reads 'defileth not man.'

¹⁴ So NAB; 'for it cometh' D.

¹⁵ So AB; 'is cast' N, 'cometh' D.

¹⁶ So NAB; 'these defile' D.

¹⁷ So NB; 'adulteries, fornications, murders, thefts' A, 'fornications, thefts, adulteries, murders' D.

¹⁸ So NAB; 'coveting, deceit, wickedness' D.

¹⁹ So NAB; 'blasphemies, haughtiness' D.

²⁰ So ABD; for 'and' N reads 'these.'

and verbal differences, e. g. the opening sentence in Matthew, 'Wherefore also do ye set aside?' &c., which is interrogative; and the corresponding 'Well do ye disregard,' &c., of Mark, which is affirmative; so again, 'God commanded, saying,' and 'Moses said;' the diverse *order* of the evil things proceeding from the heart; or the remarkable fact that Matthew everywhere says, 'cometh into *the mouth*,' 'goeth out of *the mouth*;' Mark as universally, 'goeth into *man*,' 'goeth out of *man*.' It is impossible that the words really spoken by Christ accorded with *both* the records preserved to us in these particulars; one or other of them must be, so far, in error. But what we would especially lay stress upon, is the clear example here afforded of a misplacement of an entire clause—the citation from Isaiah. According to Matthew this *followed* the rebuke concerning their preference for tradition above God's commandment. According to Mark it *preceded* this rebuke. It cannot surely have been really uttered in both places. One or other Evangelist, therefore, has herein misrepresented the true facts of the case; there is again implicit contradiction.

Matt. xxvi. 63-4.

(And the high priest answering, said unto Him, I adjure thee by the living God, that thou tell us, if thou art the Christ, the Son of God. Jesus saith unto him) THOU HAST SAID.

Mark xiv. 61-2.

(Again the high priest inquired of Him, and saith unto Him, Art thou the Christ, the Son of the Blessed? And Jesus said)

I am.

Luke xxii. 66-70.

(And they led Him into their council, saying, Art thou the Christ? tell us. And He said)

IF I SHOULD TELL YOU, YE WOULD NOT BELIEVE. AND IF I ALSO SHOULD ASK, YE WOULD NOT ANSWER ME.² BUT

HERE—

MOREOVER

I SAY UNTO YOU, HERE-AFTER (ἀπ' ἀρτι) ye shall see the Son of Man sitting at the right hand of power, and coming on the clouds of heaven.

AND

ye shall see

the Son of Man sitting at the right hand of power, and coming³ with the clouds of heaven.

AFTER (ἀπο το νυν) the Son of Man SHALL BE sitting at the right hand of God's power.

¹ So AT; 'and if I' MB; 'if I' D.

² So MBT; add 'nor let Me go' AD.

³ So NABC; omit 'and coming' D.

(And they all said, Thou
art the Son of God, then?
And He said unto them)
YE SAY THAT *I am*.

Confining ourselves here to the simple question of the order and occasion of Christ's words, two phenomena present themselves. First, according to Luke there were two distinct questions asked, and two distinct answers given, the second question arising out of the answer to the first. According to Matthew and Mark there was but one question and one answer, this one embracing, however, to a great extent the matter of the two in Luke. Second, in thus grouping together the answers of Christ, Matthew and Mark have placed the *second* first; the result of which is, that, if their order be accepted as accurate, the account of Luke must be rejected as incredible and untrue, and *vice versâ*. They cannot both be regarded as correct, but are rather mutually incompatible and contradictory.

Matt. xii. 25-45.

Every
kingdom divided
IN² itself
becometh desolate.
And EVERY CITY OR house
divided IN² itself,
WILL not stand.
And if Satan CASTETH OUT
SATAN, HE WOULD
be divided,
how THEN shall his
kingdom stand?

AND if I by Beel-
zebul cast out devils;

Mark iii. 23-9.

HOW CAN SATAN CAST
OUT SATAN? AND IF A
kingdom BE divided
against itself, THAT KING-
DOM CANNOT STAND.
And if A house
BE divided against itself,
THAT HOUSE CANNOT stand.
And if Satan SHOULD RISE
UP AGAINST HIMSELF, AND
IS divided,¹
HE² CANNOT
stand, BUT HATH AN END.

Luke xi. 17-32.

Every
kingdom subdivided¹
against itself,
becometh desolate.
And house
against house
FALLETH.
BUT if Satan ALSO
SHOULD
be subdivided⁴ AGAINST
HIMSELF, how shall his
kingdom⁵ stand?
BECAUSE YE SAY THAT I
BY BEELZEBUB CAST OUT
DEVILS. BUT if I by Bel-
zebul cast out devils;

¹ So \aleph ABDR; as Matthew C.

² So \aleph BC; 'against' D.

³ So A; 'be divided' B, 'he would be divided and,' \aleph , as Matthew with addition of 'against himself' D.

⁴ So ABDR; as Matthew \aleph C.

⁵ So \aleph ABC; 'his kingdom' D.

⁶ So \aleph ABCR; 'his kingdom shall not' D.

your sons, by whom do they cast out? Therefore these same shall be your judges. But if by the SPIRIT of God I cast out devils, then the kingdom of God is come upon you.

OR HOW CAN ANY ONE ENTER into the strong man's house AND SPOIL (ἀπαράαι)¹ his goods, except he first bind the strong man? and then shall he spoil his house.

BUT¹ NO ONE CAN SPOIL (ἀπαράαι) the strong man's goods BY ENTERING into his house,⁴ except he first bind the strong man; and then shall he spoil his house.

your sons, by whom do they cast out? Therefore these same shall be your judges. But if by the FINGER of God I cast out devils, then the kingdom of God is come upon you.

WHEN the² strong man ARMED GUARDETH HIS OWN DWELLING, HIS POSSESSIONS ARE³ AT PEACE; BUT WHEN A⁵ STRONGER THAN HE, COMING UPON HIM, CONQUERETH HIM, HE TAKETH HIS ARMOUR WHEREON HE TRUSTED, AND HIS SPOILS THEY SHARE.

He that is not with Me is against Me, and he that gathereth not with Me scattereth.

He that is not with Me is against Me, and he that gathereth not with Me scattereth. THEREFORE I say unto you, EVERY SIN AND BLASPHEMY shall be forgiven unto men;

but THE BLASPHEMY OF THE Spirit SHALL not BE FORGIVEN UNTO MEN.⁹

VERILY I say unto you, THAT ALL⁷ SINFUL THINGS shall be forgiven unto THE SONS OF MEN, AND WHAT BLASPHEMIES SOEVER⁸ THEY MAY BLASPHEME; but WHOSOEVER BLASPHEMETH AGAINST the HOLY Spirit HATH not FORGIVENESS FOR EVER,¹⁰ BUT IS¹¹ SUBJECT TO ETERNAL SIN.¹²

And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Spirit it shall not be forgiven him, neither in this age nor in that to come. Either make the tree good and its fruit good, or make the tree bad and its fruit bad; for from the fruit is the tree known. Generation of vipers! how can ye speak good things, being evil?

¹ So \aleph BC; omit 'but' AD.

² So ABCDR; 'a' \aleph .

³ So BC; as Mark \aleph D.

⁴ So ABCD; 'no one by entering into the strong man's house can spoil his goods' \aleph .

⁵ So ABCDR; 'shall be' \aleph .

⁶ So \aleph BD; 'the' ACR.

⁷ So ABCD; omit 'all' \aleph .

⁸ So ABCD; 'the blasphemies whatsoever' \aleph .

⁹ So BCD; omit 'unto men' \aleph .

¹⁰ So \aleph ABC; omit 'for ever' D.

¹¹ So ABC; 'shall be' \aleph D.

¹² So \aleph BCD; 'judgment' A.

for out of the abundance of heart the mouth speaketh. The good man out of his good treasure bringeth forth good things, and the evil man out of his evil treasure bringeth forth evil things. But I say unto you, That every idle word which men shall speak, they shall give account therefor in the day of judgment; for from thy words art thou justified, and from thy words art thou condemned. (Then answered Him some of the Scribes and Pharisees, saying, Master, we desire to see a sign from thee. And He, answering, said) A wicked and adulterous generation seeketh after a sign, and no sign shall be given it, except the sign of Jonah the prophet. For even as Jonah was in the belly of the whale three days and three nights, so¹ shall the Son of Man be in the heart of the earth three days and three nights. The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: because they repented at the preaching of Jonah; and, behold, that which is greater than Jonah is here. The queen of the South shall rise up in the judgment with this generation, and shall condemn it: because she came from the ends of the earth to hear the wisdom of Solomon; and, behold, that which is greater than Solomon is here.

When the unclean spirit goeth forth from man, he wandereth through dry places, seeking rest, and findeth none. Then saith he, I will return into my house whence I came forth. And having come, he findeth [it]² empty, and³ swept, and garnished. Then he departeth, and taketh with him seven other spirits, more wicked than himself; and having entered in, they dwell there: and the last of that man cometh worse than the first. Thus shall it also be with this wicked generation.

²When the unclean spirit goeth forth from man, he wandereth through dry places, seeking rest. And finding none,

³he saith, I will return unto my house whence I came forth. And having come, he findeth it empty,⁴ swept, and garnished. Then⁵ he departeth, and taketh⁶ seven other spirits, more wicked than himself; and having entered in, they dwell there:⁷ and the last of that man cometh worse than the first.

(Now it came to pass, while He was saying these things, a certain woman lifted up her voice out of the crowd, and said unto Him, Blessed be the womb

¹ So \aleph BC; insert 'also' D.

² So \aleph ABCR; insert 'now' D.

³ So \aleph ACDR; insert 'then' B \aleph .

⁴ So \aleph BZ; 'the house' D, 'it' C.

⁵ So \aleph CZ; omit 'and' BD.

⁶ So BCR \aleph ; omit 'empty' \aleph AD.

⁷ So \aleph ABCR \aleph ; omit 'then' D.

⁸ So ABDRE; insert 'with him' \aleph C.

⁹ So \aleph ABRE; omit 'there' CD.

that bare thee, and the paps that thou suckedst. But He said) *Yea, rather, blessed be they that hear the word of God, and keep it.* (Now as the crowd gathered round He began to say) *This generation is a wicked generation ;¹ it seeketh²*

a sign, and no sign shall be given it, except the sign of Jonah.³

For⁴ like as Jonah was a sign to the Ninevites, so shall the Son of Man be a sign to this generation.⁵ The queen of the South shall rise up in the judgment⁶ with this generation, and shall condemn it; because she came from the ends of the earth to hear the wisdom of Solomon; and, behold, that which is greater than Solomon is here. The men of Nineveh⁷ shall stand up in the judgment with this generation, and shall condemn it; because they repented at the preaching of Jonah; and, behold, that which is greater than Jonah is here.⁸

he examples here afforded of omission, incompatible form, verbal difference it is superfluous to dwell upon. What we have especially to notice is the divergence in order and section exhibited in the latter parts of the reports of *thew* and *Luke*. According to *Matthew*, Christ first *asked* the scribes for seeking a sign, then referred to the *king* of Nineveh, then to the queen of the South, then to the *unclean* spirit going forth and returning; the whole forming continuous discourse in answer to the demand, 'Master, desire to see a sign of thee.' According to *Luke*, He mentioned the case of the *unclean* spirit, then was interrupted by the woman's exclamation concerning *His* *father*, then, as the crowd gathered round, spoke of the *king*, then of the queen of the South, and last of the men of

o *MADE*; 'is wicked' C.

o *NABE*; insert 'after' CD.

o *NBDE*; insert 'the prophet' AC.

o *ABCD*; omit 'for' N.

o *NABC*; add 'and like as Jonah in the belly of the whale three days three nights, even so the Son of

Man in the heart of the earth' D.

⁶ So *NABC*; omit 'in the judgment' D.

⁷ So *ABC*; 'Ninevites' N.

⁸ So *NABC*; omit whole clause about men of Nineveh D.

Nineveh ; the discourse being not continuous, but broken in two places. Besides this latter general difference, there are thus here two distinct divergences in order : first, in respect to the clauses touching the sign and the unclean spirit ; and second, in respect to the examples of the men of Nineveh and the queen of the South ; in each of which a reverse order is adopted by Luke from that followed by Matthew. One plainly must be incorrect. But even this is not all ; for, supposing (as seems most probable) that Luke's order is here in the main the true one, we have still left two important errors on his part : first, that of drawing together parts of the discourse, as intimately related, which the joint testimony of Matthew and Mark shows to have been really considerably separated ; second, that of making the demand for a sign, which occasioned the latter part of the discourse, *precede* the whole (Luke xi. 15-7) instead of placing it (as Matthew more probably relates) in the midst, as arising on His rebuke of their rejection. It is not to be overlooked, in reference to another class of divergences shortly to be discussed, that a verse closely parallel to the portion of this discourse recorded by Matthew and Mark, but omitted by Luke, is found in the gospel of the latter a little further on (xii. 10), in a place where it seems certainly less appropriate than here.

As the result of the evidence afforded by our last six instances, we may say, then, that besides abundant confirmation of the conclusions previously arrived at, we have established the following additional positions of importance:—First, in reporting the words of Christ, the Evangelists not infrequently draw together and combine sayings and portions of discourses, as if intimately related, which were really widely separated by the intervention of other portions, or were occasioned by other and different circumstances from those which they *enumerate* as the occasion of the whole. Second, in so com-

binning these distinct sections, they on several occasions place them in a wrong order, reversing their true position and sequence, and thus misrepresenting the course and character of Christ's words. Still in neither of these respects, may we boldly aver, is the *spirit* of the discourses materially affected. The coherence and subordination of thought to thought, the special point and application of the several parts, is, no doubt, at times somewhat obscured by these errors on the part of the Evangelists; but there is nothing which at all touches the essential truth conveyed, or the main features of the sacred narrative. The mistakes and inaccuracies are still exclusively those of the letter, not of the spirit.

The last group of divergent reports to be considered consists of those which throw light upon two further questions yet, suggested by those last discussed, but going notably beyond them in importance and interest. First, do the Evangelists always refer the words they report to the right speaker? Second, do they invariably place them at the right time, or do their errors of misplacement ever amount to a transference of a discourse, or part of a discourse, from the time when it was really spoken to another entirely different? To the solution of these two inquiries we now address ourselves.

Matt. xix. 3-9.

(And the Pharisees came unto Him, tempting Him, and saying, Is it lawful for a man to put away his wife for every cause? But He answered and said) *Have ye not read, that He who made,*¹ *made them from the beginning male and female?* (And He said) For this cause shall a man leave² father and mother, and shall be *joined* (*κολληθησεται*)³ unto his wife, and they two shall be one flesh. So they are no more two, but one flesh.

Mark x. 2-12.

(And the Pharisees coming unto Him, inquired of Him if it is lawful for a man to put away his wife, tempting Him: But He answered and said unto them)

¹ So \aleph CDZ; 'created' B.

² So \aleph BDZ; insert 'his' C.

³ So \aleph BD; as Mark C7.

What therefore God united,¹ let not man put asunder. (They say unto Him, Why then did Moses command to give a bill of divorce, and to put her² away? He saith unto them)

Moses for your hard-heartedness allowed you to put away your wives, but from the beginning it hath not been³ so.

But I say

unto you, Whosoever putteth away his wife, *except¹² for fornication*, and marrieth another,¹³ committeth adultery;¹⁴ and he that marrieth [one] that was put away committeth adultery.¹⁶

What

did Moses command you? (And they said, Moses allowed to write a bill of divorce, and to put away. But Jesus said unto them) For your hard-heartedness *he⁵ wrote you⁴ this command*, but from the beginning of creation He made them⁶ male and female.⁷ For this cause shall a man leave *his⁸ father and⁹ mother* and shall be *joined (προσκολληθησεται)* unto his wife,¹⁰ and they two shall be one flesh. So they are no more two, but one flesh. What therefore¹¹ God united, let not man put asunder. (And going into the house again His disciples began to ask Him concerning this. And He saith unto them) Whosoever putteth away his wife, and marrieth another, committeth adultery *with her*; and *if she* that was put away *from her husband¹⁵* marrieth another, [she] committeth adultery.

Three things are here especially to be noted. First, we have another example of the drawing together of two portions of a discourse really very distinct; the last clause, which Mark tells us was spoken to the disciples after their return home, being represented by Matthew as part of the conversation with the Pharisees, to whom, indeed, his 'But I say unto you' distinctly applies it, thus implicitly contradicting Mark's 'He saith unto them.' Second, we have another example of a reversal of order; Matthew placing the clause about Moses' law *after* that about creation, Mark placing it *before* it. It can hardly have occurred in full in both positions.

¹ So \aleph BCN; add 'into one' D.

² So BCN; omit 'her' \aleph DZ.

³ So \aleph ABC; 'Moses' D.

⁴ So \aleph ABC; omit 'you' D.

⁵ So \aleph BCNZ; 'was not' D.

⁶ So \aleph BC; 'God made them' A, 'God made' D.

⁷ So \aleph ABC; insert 'and said' D.

⁸ So \aleph ABC; omit 'his' D.

⁹ So ABC; insert 'his' D.

¹⁰ So ACD; omit 'and shall be joined

his wife' \aleph B.

¹¹ So \aleph ABC; omit 'therefore' D.

¹² So BCDNZ; 'not' \aleph .

¹³ So \aleph CDZ; omit 'and marrieth another' BN.

¹⁴ So \aleph DZ; 'causeth her to commit adultery' BCN.

¹⁵ So \aleph BC; 'if the wife put away her husband, and' A, 'if the wife depart from her husband, and' D.

¹⁶ So BCNZ; omit from 'and he' to end \aleph D.

Third, and especially, we have here a notable instance of the same words being referred by different Evangelists to different speakers. According to Matthew the Mosaic law of divorce was first brought into the discussion by the *Pharisees* as an *objection* to Christ's doctrine of marriage—'Why then did Moses command,' &c. (τι οὖν Μωσῆς ἐνετείλατο). According to Mark the law was at the very commencement *called for* by Christ—'What did Moses command you?' (τι ὑμῖν ἐνετείλατο Μωσῆς). That this question (in the Greek, it will be seen, with the exception of οὖν and ὑμῖν, verbally identical) actually arose during the discussion, there is, of course, no doubt, nor does it in any way affect the spirit of the narrative in which way it arose; but that it could not have arisen in *both* the ways described is self-evident. The question, then, being essentially the same in form and meaning, in both accounts, it follows that *certain words occurring in this discussion have been by one or other Evangelist referred to the wrong party*. We should prefer, in this matter, Matthew's account, but this for our present purpose is immaterial.

Matt. xviii. 1-3.

Mark ix. 33-5.

Luke ix. 46-8.

(Now there arose a disputing among them, which of them should be greatest.

(And they came into Capernaum, and being in the house, He asked them)

WHAT DISPUTED YE¹ IN THE WAY? (But they were silent; for among themselves they disputed in the way who was greatest. And being seated, He called the twelve, and saith unto them, &c.)

(In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And calling unto Him a child, He stood him in the midst of them, and said, &c.)

But Jesus, seeing the disputing of their heart, took a child, and stood him beside Him, and said unto them, &c.)

The discourse to which this incident gave rise has been already considered (pp. 147-50); what we here have to attend to is the account of the incident itself in respect to the question,

¹ So \aleph BCD; insert 'among yourselves' A.

'Who is greatest?' which forms its most essential feature. This question arose among the disciples; it was the occasion of Christ's discourse; thus far all three Evangelists are perfectly agreed. On the connecting link between these two items they are diametrically opposed. According to Matthew the link was the direct inquiry of the *disciples*; they 'came to Jesus,' and *asked*. According to Mark the link was the inquiry of *Christ*, 'What disputed ye in the way?' an inquiry which the disciples were *ashamed to answer*, and so remained 'silent.' According to Luke the link was Christ's knowledge of their disputing in heart. So far, then, as Mark and Luke are concerned, there is concord; but between Mark and Matthew there is discord irreconcilable. The statements that the disciples directly referred their dispute to Christ, and that they were so ashamed of it as to be 'silent' concerning it when asked what it was, are as absolutely contradictory as can well be conceived. One of the two is altogether in error. The link in the conversation is referred by one or other (without doubt, here, Matthew) to the wrong party.

Matt. xxii. 42-5.

WHAT THINK YE of
Christ? WHOSE son is HE?
(They say unto Him,
David's. He saith unto
them) How THEN DO TH
David
in Spirit CALL
HIM LORD, SAYING, The
Lord said unto my Lord,
Sit thou at My right hand
until I put thy enemies
BENEATH thy feet?
If then David CALL
Him Lord, how is
He his son?

Mark xii. 35-7.

How say THE SCRIBES
THAT Christ is the son of
David?

¹David himself SAID
in the HOLY Spirit,

The
Lord said unto my Lord,
Sit thou at My right hand
until I put thy enemies as
the footstool of² thy feet.
David HIMSELF³ calleth
Him Lord, and WHENCE⁴ is
He his son?

Luke xx. 41-4.

How say THEY
Christ TO BE the son of
David?

FOR David himself SAITH
in the BOOK OF PSALMS,

The
Lord said unto my Lord,
Sit thou at My right hand
until I put thy enemies as
the footstool of thy feet.
David then calleth
Him Lord, and⁵ how is
He is son?

¹ So \aleph B; insert 'for' A, 'and' D. In Luke BR read 'and,' Q 'for even,' against \aleph ADP.

² So \aleph A; as Matt. BD. In Luke D reads as Matt. against \aleph ABPQR.

³ So \aleph BD; insert 'then' A. In Luke D omits 'then,' against \aleph ABPQR.

⁴ So ABD; 'how' \aleph .

⁵ So \aleph ABPQR; omit 'and' D.

Again a very similar case to the last. All are agreed that the fact of the scribes admitting Christ to be the son of David was made the occasion by Jesus of a reference to the opening words of Psalm cx. But how this fact came into notice—on this there is a marked disagreement. According to Mark and Luke it was involved in Jesus' question. According to Matthew it was contained in the scribes' answer to another and very different question, which the other Evangelists altogether omit. The two accounts are, so far as this point is concerned, incompatible; the way in which the fact appears in Matthew's narrative directly excluding that in which it appears in Mark's and Luke's; and this just because in these latter the words conveying it are attributed to a different party in the conversation from what they are in the former.

- Matt. xxi. 33-44.

Mark xii. 1-11.

Luke xx. 9-18.

HEAR ANOTHER PARABLE.

THERE WAS A MAN, A MASTER OF A HOUSE, WHO planted a vineyard, and put a fence about it, and digged a WINE VAT (*ληνον*) in it, and built a tower, and let it out to husbandmen, and went away.

BUT WHEN THE SEASON OF FRUITS DREW NEAR, he sent HIS SERVANTS unto the husbandmen to receive

HIS fruits.

And the husbandmen took HIS SERVANTS, and beat ONE and KILLED ONE, AND STONED ONE. ⁵Again he sent (*παλιν ἀπεστείλεν*)

OTHER SERVANTS, GREATER THAN

A man

planted a vineyard, and put a fence about it, and digged a WINE VAT (*ὀπωληνιον*) in it, and built a tower, and let it out to husbandmen, and went away

And

he sent unto the husbandmen at the time [of fruit], that HE might receive FROM THE HUSBANDMEN of the fruits² OF HIS vineyard. And⁴ THEY

took him and scourged, and sent empty. And again he sent (*παλιν ἀπεστείλε*)

UNTO THEM ANOTHER (*ἄλλον*) servant,

A¹ man

planted a vineyard,

and let it out to husbandmen, and² went away A LONG TIME. And at the time [of fruit] he sent A SERVANT unto the husbandmen, that THEY might GIVE HIM

of the FRUIT of the vineyard. BUT the husbandmen beat him and sent AWAY empty. And HE SENT AGAIN (*προσέθετο πεμψαι*)

ANOTHER (*ἕτερον*) servant,

¹ So *ℕBCDQR*; insert 'certain' A.

² So *ℕABCQR*; 'but himself' D.

³ So *ℕBC*; 'fruit' A; whole sentence as Luke D. In Luke *ℕ* omits 'the fruit of,' against *ABCDQR*.

⁴ So *ℕBD*; 'but' AC. In Luke D

reads 'they,' against *ℕABCQR*.

⁵ So BCD; insert 'and' *ℕ*.

⁶ So *ℕABDR*; insert 'unto them' CQ. In Mark *ℕ* omits 'servant,' against *ABCD*.

THE FIRST, and they DID
TO THEM IN LIKE MANNER.

and him they SMOTE
and insulted.²

And ANOTHER³
SENT HE, and him they
KILLED.

AND
MANY OTHERS, BEATING
SOME, AND KILLING SOME.

THEN HAVING⁵ YET ONE
beloved⁶ son, he sent him
also⁷ LASTLY unto them,⁸
saying, They will

listen to my son.
But THESE¹¹ husbandmen
said UNTO
themselves.

This is the heir; come,
let us kill him, and ours
SHALL BE the inheri-
tance. And they took
and killed him, and cast
him¹⁸ forth without the
vineyard. What then²⁰ shall
the lord of the vineyard
do?

*He shall come and de-
stroy THE husbandmen,
and shall give the vineyard
to others.*

HAVE ye NOT READ THIS
SCRIPTURE, A stone which
the builders refused, the

BUT him also¹ they BEAT
and insulted, AND SENT
AWAY EMPTY. And AGAIN
HE SENT A THIRD, BUT they
WOUNDED him also, AND
CAST HIM FORTH.⁴

AND THE LORD OF THE
VINEYARD SAID, WHAT
SHALL I DO? I WILL SEND
MY beloved son, ⁹they will
LIKELY¹⁰ listen to HIM.
But the husbandmen, see-
ing HIM, CONFERRED with
ONE ANOTHER,¹² SAYING,
This is the heir; come,¹³
let us kill him, THAT the
inheritance MAY BECOME
ours.¹⁵ And they¹⁶
cast him forth without
the vineyard,¹⁹ and killed
him. What then shall
the lord of the vineyard
do to THEM?²¹

*He shall come and de-
stroy THOSE husbandmen,²²
and shall give the vineyard
to others. (But they who
heard it said, God forbid.
And He, looking on them,
said)*

WHAT THEN IS THIS WHICH
IS WRITTEN, A stone which
the builders refused, the

BUT

AT LAST he sent
unto them HIS son,
saying, They will
listen to my son.
But the husbandmen, see-
ing THE SON, said AMONG
themselves,

This is the heir; come,
let us kill him, and LET
US HAVE¹⁴ HIS inheri-
tance. And they took him,
and cast forth without
the vineyard, and killed.¹⁷
WHEN, then, the lord of
the vineyard COMETH, what
shall he do to THOSE HUS-
BANDMEN? (They say unto
Him, He shall utterly de-
stroy those wicked men,
and shall let out the vine-
yard to other husband-
men, who will give him the
fruits in their season.
Jesus saith unto them)

DID ye NEVER READ IN THE
SCRIPTURES, A stone which
the builders refused, the

¹ So NABCQR ; 'and him' D.

² So NBD ; 'stoned, and sent him
away' AC.

³ So NBC ; 'again another' A, 'an-
other servant' D.

⁴ So NABCQR ; add 'sent him away
empty' D.

⁵ So ACD ; 'he had' (omitting
'then') NB.

⁶ So NBCD ; 'his' A.

⁷ So ACD ; omit 'also' NB.

⁸ So NABC ; omit 'unto them' D.

⁹ So NBCDQ ; insert 'when they see
him' AR.

¹⁰ So NABCQR ; 'perhaps' D.

¹¹ So NABC ; 'the' D. In Luke D

reads 'they,' against NABCQR .

¹² So NBDR ; 'themselves' AQ.

¹³ So NCDR ; omit 'come' ABQ.

¹⁴ So NBDZ ; 'keep' C.

¹⁵ So NABDQR ; as Mark C.

¹⁶ So NABDQR ; insert 'they took
him and' C.

¹⁷ So NBCZ ; 'and killed' before 'and
cast forth' D.

¹⁸ So ABCD ; omit 'him' N.

¹⁹ So NABCDR ; omit 'the vineyard'
Q.

²⁰ So NACD ; omit 'then' B.

²¹ So NABCQR ; omit 'to them' D.

²² So ABCQR ; 'the husbandmen' D,
'those' (omitting 'husbandmen') N.

same became head of the corner; *this was of the Lord, and is marvellous in our¹ eyes.* FOR THIS CAUSE I SAY UNTO YOU, THAT² THE KINGDOM OF GOD SHALL BE TAKEN FROM YOU, AND SHALL BE GIVEN TO A NATION BEARING THE FRUITS THEREOF. *And he who falleth upon THIS stone shall be bruised; but upon whomsoever it falleth, it shall scatter him as chaff.³*

same became head of the corner; *this was of the Lord, and is marvellous in our eyes.*

same became head of the corner?

And he who falleth upon THAT stone shall be bruised; but upon whomsoever it falleth, it shall scatter him as chaff.

The variations here, as to the several embassies despatched by the lord of the vineyard, and their respective fates, afford an apt illustration of many of the points formerly insisted on. What we have especially to notice, however, is the divergence existing between the three accounts in the matter of the fate of the husbandmen. According to Matthew this was described by the *people*, in answer to Jesus' question. According to Mark and Luke it was described by *Jesus Himself*; Luke further adding that those 'who heard it' exclaimed 'God forbid.' Again it seems plain that both accounts cannot be correct, but that one or other has referred the words to the wrong speaker; as before, however, without thereby at all affecting the spirit of the discourse.

The two remaining examples of divergent reports which we have to consider, have to do with the last of those inquiries with which we set out—whether the Evangelists' errors of misplacement ever amount to a transference of a discourse or part of a discourse from the time when it was really spoken to another entirely different. The fact, which every attentive reader of the Gospels must be familiar with, of similar sentences or even paragraphs occurring in very different connection

¹ So \aleph BCZ; 'your' D.

² So BCDZ; omit 'that' \aleph .

³ So \aleph BCZ; omit last clause from 'And he' D.

in one Gospel from what they do in another, seems to lend a strong colour of probability to the idea. But then, on the other hand, it must be borne in mind, that it is by no means improbable, but rather probable, that the same thoughts, expressed in the same or similar words, were repeated by our Lord on different occasions, and so might rightly appear in different connection in the Gospel histories. The majority of instances which might be alleged of such apparent transference are too readily explicable on this ground to afford any solid basis for reasoning as regards inspiration. There remain, however, two cases where double utterance is from peculiar internal reasons so improbable, that we are pretty well shut up to the conclusion that a bodily transference of sections on the part of the Evangelists is the true solution of the phenomena presented. These two cases we now, therefore, proceed to discuss.

Matt. xxiii. 2-39.

The Scribes and Pharisees sit in Moses' seat. All things, therefore, whatsoever they say unto you,² do and keep;³ but do not according to their works, for they say and do not. But⁴ they bind 'heavy burdens, and grievous to be borne;⁵ and put them upon men's shoulders; but themselves (αἱροῖ) with their finger will not move them. For all their work they do to be seen of men. 'They make broad their phylacteries, and enlarge their borders; and they love the chief place at suppers, and the chief seats in the synagogues, and greetings in the market-places, and to be called of men Rabbi.⁶ But be not ye called Rabbi; for one is your Master, and all ye are brethren. And name not any your father upon

Luke xx. 46-7.¹

Take heed of the Scribes, who desire walking in robes, and love greetings in the market-places, and chief seats in the synagogues, and chief places at suppers;

¹ This passage also occurs (with a few verbal differences) in Mark xii. 38-40, which is omitted for greater convenience in arrangement.

² So \aleph BZ; omit 'unto you' D.

³ So BDZ; omit 'and keep' \aleph .

⁴ So \aleph B; 'for' D.

⁵ So BD; insert 'great' \aleph .

⁶ So BD; omit 'and grievous to be borne' \aleph .

⁷ So BD; insert 'for' \aleph .

⁸ So \aleph B; add second 'Rabbi' D.

earth; for one is your Father, your heavenly.¹ Nor yet be ye called guides; because one is your Guide, Christ. But the greatest of you shall be your² servant. And whoso shall exalt himself shall be humbled, and he that humbleth himself shall be exalted.

But⁴ woe unto you, Scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven before men; for yourselves enter not, nor yet those that are entering do ye let enter. Woe unto you, Scribes and Pharisees, hypocrites! because ye compass sea and land to make one proselyte, and when it comes to pass make him doubly more a child of hell than yourselves. Woe unto you, blind leaders! who say, Whosoever sweareth by the temple, it is nothing; but whosoever sweareth by the gold of the temple, is bound. Fools and blind! for which is greater, the gold, or the temple that sanctified³ the gold? And whosoever sweareth by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, is bound. *Blind! for which is greater, the gift, or the altar that sanctifieth the gift? He then that did swear by the altar, sweareth by it and by all that is upon it. And he that did swear by the temple, sweareth by it and by Him that inhabiteth⁷ it. And he that did swear by heaven, sweareth by the throne of God and by Him that sitteth upon it. Woe unto you, Scribes and Pharisees, hypocrites! because ye pay tithes of mint and dill and cummin, and neglected the weightier things of the law, judgment and mercy and faith. But⁸ these ought to have been done, those also not neglected. Blind leaders! straining a gnat, but swallowing a camel. Woe unto you, Scribes and Pharisees, hypocrites! because ye cleanse the outside of the cup and of the

who devour widows' houses, and⁹ for a show pray long. These shall receive a more abundant judgment.

Luke xi. 39–52.

Now do ye Pharisees⁶ cleanse the outside of the cup and of the platter, but your inside is full of robbery and wickedness. Foolish! did not He that made the outside make the inside also? Nevertheless, give the contents as alms, and behold all things are¹⁰ clean unto you. But woe unto you, Pharisees, because ye pay tithes of mint and rue and garden herbs, and pass by judgment and the love of God. But¹¹

¹ So \aleph B; 'in heaven' D.

² So BD; omit 'your' \aleph .

³ So \aleph ABPQR; omit 'and' D.

⁴ So BD; omit 'but' \aleph .

⁵ So \aleph BDZ; 'sanctifieth' C.

⁶ So \aleph DZ; insert 'fools and' BC.

⁷ So CDZ; 'inhabiteth' \aleph B.

⁸ So \aleph ABC; insert 'hypocrites' D.

⁹ So BC; omit 'but' \aleph D.

¹⁰ So \aleph ABC; 'shall be' D.

¹¹ So BC; omit 'but' \aleph A; omit whole sentence D.

dish, but inside are full of robbery and incontinence.¹ Blind Pharisee! cleanse first the inside of the cup and of the dish,² that its³ outside also may be clean. Woe unto you, Scribes and Pharisees, hypocrites! because ye are like whited sepulchres, which without indeed appear fair, but within are full of dead men's bones and all uncleanness. So also ye without indeed appear unto men righteous, but within are full of hypocrisy and lawlessness. Woe unto you, Scribes and Pharisees, hypocrites! because ye build the sepulchres of the prophets, and adorn the tombs of the righteous, and say, If we had been in the days of our fathers, we had had no share in the blood of the prophets. So then ye witness against yourselves, that ye are sons of those that killed the prophets. Ye also, fulfil ye¹¹ the measure of your fathers! Serpents, generation of vipers! how shall ye escape from the judgment of hell? For this cause, behold I send unto you¹⁵ prophets and wise men and scribes; and¹⁶ some of them ye shall kill and crucify, and some of them¹⁷ ye shall beat in your synagogues¹⁸ and persecute from city to city; that there may come upon you all²⁰ the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias,²¹ whom ye slew between the temple and the altar. Verily I say unto you, All these shall come upon this generation.

Jerusalem, Jerusalem! that killest²⁴

these ought to have been done, those also not neglected. Woe unto you, Pharisees, because ye love the chief seat in the synagogues, and greetings in the market-places.⁴ Woe unto you,⁵ because ye are as unseen tombs, and men walking⁶ over them know it not. (But a certain man of the teachers of the law answered and said unto Him, Master, in saying these things thou blamest us also. And He said) Woe unto you, teachers of the law, also, because ye burden men with⁷ burdens grievous to be borne, and yourselves (αὐτοὶ)⁸ with one of your fingers touch not their burdens. Woe unto you, because ye build the tombs of the prophets; but⁹ your fathers killed them. Ye witness, therefore,¹⁰ and have pleasure with the works of your fathers. Because they indeed killed them, but ye build [their tombs].¹² For this cause also said the wisdom of God, I will send¹³ unto them prophets and apostles; and¹⁴ some of them they shall kill and persecute, that the blood of all the prophets shed from the foundation of the world may be required of this generation, from the blood of Abel unto the blood of Zacharias¹⁹ who perished between the altar and the house; yea, I say unto you, it shall be required of this generation. Woe unto you, teachers of the law, because ye took away²² the key of knowledge;²³ yourselves entered not, and they that are entering ye forbade.

Luke xiii. 34-5.

Jerusalem, Jerusalem! that killest

¹ So BD; 'lawlessness' N, 'injustice' C.

² So NBC; omit 'and of the dish' D.

³ So BD; 'their' NC.

⁴ So NAB; add 'and the chief places at suppers' CD.

⁵ So NBC; insert 'Scribes and Pharisees, hypocrites' AD.

⁶ So AD; 'who walk' NC.

⁷ So NABD; insert 'heavy' C.

⁸ So ACD; add βραχίονας B.

⁹ So ABCD; 'and' N.

¹⁰ So ACD; 'witnesses therefore are ye' NB.

¹¹ So NBC; 'fulfil' D.

¹² So NBD; insert 'their tombs' AC.

¹³ So NABC; 'I send' D.

¹⁴ So NBCD; omit 'and' A.

¹⁵ So NBC; 'will send' D.

¹⁶ So CD; omit 'and' NB.

¹⁷ So BC; insert 'also' N.

¹⁸ So NBC; omit 'and some of them ye shall beat in your synagogues' D.

¹⁹ So NABC; add 'son of Barachias' D.

²⁰ So BCD; omit 'all' N.

²¹ So BCD; omit 'son of Barachias' N.

²² So NABC; 'hid' D.

²³ So NABC; insert 'and' D.

²⁴ So BCD; 'killing' N.

the prophets, and stonest those sent unto thee, how often would I have gathered (ἐπισυναγαγεῖν) thy children, like as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you *desolate*.² For I say unto you, Ye shall in no wise see Me henceforth until ye say, Blessed is he that cometh in the name of the Lord.⁵

the prophets, and stonest those sent unto thee, how often would I have gathered (ἐπισυναγαῖ) thy children, like as a hen her chicken¹ under her wings, and ye would not. Behold, your house is left unto you. But³ I say unto you, Ye shall in no wise see Me until⁴ ye say, Blessed is he that cometh in the name of the Lord.

Three passages in Luke are here paralleled with one in Matthew. The first of these (xx. 46–7) corresponds exactly in time and occasion with the discourse in Matt. xxiii., and is noticeable chiefly as containing, in spite of its brevity, three clauses not to be found in the fuller report of the former. The second (xi. 39–52) is a discourse spoken in the house of a Pharisee, where Jesus was invited to dine; spoken in the earlier part of His ministry, on the same day in fact as the parable of the sower. It is remarkable as finding a parallel, in every one of its successive denunciations, in Matt. xxiii. There is no topic touched on in the former which is not also represented, though amid considerable differences in form and sense, in the latter. The third passage (xiii. 34–5) is the conclusion of Christ's answer to the Pharisees who came to Him saying, 'Depart and go hence, for Herod is minded to kill thee;' spoken, it would seem, just before His final departure from Galilee to Jerusalem. It agrees almost verbatim with the conclusion of Matt. xxiii.

Confining ourselves, then, to the two latter of these passages, the question arises, Does the parallelism here observable result from the same or similar words having really been spoken by Christ on these different occasions, or from words spoken only on one having been by the Evangelists transferred to the other? That to some extent, at all

¹ So \aleph BR; 'chickens' AD.

⁴ So \aleph BR; insert '[the time] come when' AD.

² So \aleph CD; omit 'desolate' B. In Luke D adds 'desolate,' against \aleph ABR.

⁵ So \aleph BC; 'God' D.

³ So ABCD; omit 'but' \aleph .

events, the first of these suppositions is the true explanation is evident from the fact, that one of the denunciations, that against loving chief seats and greetings, is found in two of the passages cited from the same gospel, Luke xi. 43, xx. 46. Some repetition in the discourses recorded in Luke xi. 39-52 and Matt. xxiii., then, there certainly was. And looking at the differences in phraseology, fulness, and occasionally sense, such repetition might seem at first sight to be the natural explanation of the whole of the parallelism here existing. One part there is, however, of the discourse in Luke xi. 39-52 which may on the whole be more reasonably regarded as transferred to its present place from Matt. xxiii.; the part, namely, from 'Woe unto you, because ye build the tombs of the prophets,' to 'Yea, I say unto you, it shall be required of this generation' (v. 47-51); and this for two reasons.

First, the part thus excepted interrupts the natural flow of the discourse. Christ begins with rebuking the Pharisees for their hypocrisy and selfishness, instancing among other faults their exclusive regard for outward cleansing and minute observance of trivial laws, to the neglect of real holiness and justice. At this one of the teachers of the law remarks, that in this rebuke *they* also would be included. Christ turns to them, and fixes on them also two reproofs;—they lay heavy burdens on men, which they will not help them to bear; and they take away the key of knowledge, neither entering themselves into the kingdom, nor allowing others to enter. These two reproofs, expressly directed against the teachers of the law, evidently in consequence of that remark of one of them just noticed, are found in v. 46 and v. 52; between them is the passage concerning the tombs of the prophets, and the blood of all being required of that generation. But this passage has plainly nothing whatever to do with the teachers of the law, as distinguished from the

hypocritical Jews generally ; yet to them would its position and connection (‘ woe unto *you* ’) plainly refer it. The presence of this clause here, then, does three things : (1) it unnaturally separates two members of the discourse intimately related to each other and the context both in form and matter ; (2) it implicitly attaches a rebuke to a particular section of the Jews, to which it seems in no way especially appropriate ; and (3) we may add, it weakens and overshadows the force of the rebuke in *v.* 52, by making it appear as a sort of afterthought or anticlimax, following on the terrible denunciation of the preceding verses.

But, second, the part thus excepted not only thus disturbs the flow of the discourse, but is also inappropriate to the period of our Lord’s ministry when this visit to the Pharisee’s house took place. Whoever carefully follows the course of the gospel history will perceive that while the hypocrisy and immorality of these leaders of the Jews was rebuked unflinchingly by Christ from the very first, their murderous hostility to the truth, as represented by prophets and Himself, is *not* denounced by Him until the more violent and malignant opposition which He met with rendered it, as it were, inevitable. In the period when this discourse was uttered we find indeed many reproofs on account of their opposition and rejection of His work, but none (with this exception) touching their murderous designs. These at present He was content quietly to avoid. In the latter part of His ministry, on the contrary, allusions to these latter are common. Jesus stood at bay, and boldly told His enemies the truth concerning their intention to destroy Him. At the time and in the connection, then, in which Matthew places this section, it is fitting and natural. At the time and in the connection in which Luke places it, it is incongruous, as breathing with a tone and spirit foreign to the circumstances in which Christ was then placed. On these grounds it seems

most reasonable to regard Luke xi. 47-51 as a report of words not actually spoken on the occasion to which he refers them, but spoken on another and much later occasion, from which, owing to the marked similarity of the two discourses, he has unwittingly transferred them.

The remaining passage in Luke (xiii. 34-5) is so closely parallel in phraseology to the record in Matthew, that thereby alone a considerable presumption is afforded that they may probably be reports of the same original utterance. On the other hand, the great propriety of the passage, in its main features, to both occasions, might be held to give a sufficient explanation for their repetition. One clause there is, however, which witnesses so decisively for the earlier occasion as the true one, that we have no hesitation in affirming that the words were *not* uttered in the connection and at the time given by Matthew, but only in those given by Luke. It is the concluding clause of the passage, 'I say unto you, Ye shall in no wise see Me until ye say, Blessed is he that cometh in the name of the Lord.' These words, be it observed, are addressed to Jerusalem. Christ asserts that Jerusalem shall not again behold Him until prepared to welcome Him with these particular words. Now, taking the occasion as given by Matthew, in what way did this prediction come true? It was uttered, according to him, two days before the passover (xxvi. 2). On one of these days, at all events, it is certain that Jesus came into Jerusalem, viz. the day before His betrayal (Mark xiv. 1-2, 12-7). He was unquestionably seen by the people of Jerusalem, if not then, at least on the day following, that of His crucifixion. We may safely assert that neither when entering, nor when thus seen, was He welcomed in the way described. How, then, were Christ's words true? But now, turning to the occasion as given by Luke, what do we find? These words were uttered, according to him, imme-

diately before Christ's final departure from Galilee to Jerusalem (xiii. 22, 31-3). The first time, then, when Jerusalem again beheld Him, was when He rode into it amid the rejoicing crowd, seated on a colt, on which occasion *these very words* which He had predicted formed one of the most striking features of His welcome (Matt. xxi. 9, Mark xi. 9, Luke xix. 38). It seems plain from this that Luke's account of the time when this prediction was made is the true one; and that Matthew has here, like Luke before, unwittingly transferred a notable saying from the real occasion of its utterance to another and incorrect one.

Matt. xxiv. 2, 4-51.

SEE ye NOT¹ ALL these things? VERILY I SAY UNTO YOU,

there shall not be left *here* one stone upon another, which shall not be overthrown (*καταλυθησεται*).

See that *no one deceive you*; for many shall come in My name, saying, I am THE CHRIST, and shall deceive many.

But [when] ye BEGIN to hear of wars and rumours of wars, SEE THAT ye be not frightened; for¹¹ [these] must happen, but the end is not yet.

For nation shall rise against nation, and kingdom a-

Mark xiii. 2, 5-37.

SEEST THOU² these GREAT BUILDINGS?

*there shall not be left *here*⁴ one stone upon another, which SHALL not be overthrown (*καταλυθησεται*).⁶

See that *no one deceive you*; for⁷ many shall come in My name, saying, I am [the Christ], and shall deceive many.

But *when* ye hear of wars and rumours of wars, ⁹be ye not frightened; for¹² [these] must happen, but the end [is] not yet.

For nation shall rise against nation, and kingdom a-

Luke xxi. 6, 8-36.

These things WHICH ye BEHOLD,

DAYS SHALL COME IN WHICH there shall not be left one stone³ upon another, which shall not be overthrown (*καταλυθησεται*).

See that YE BE NOT DECEIVED; for many shall come in My name, saying, I am [the Christ], and THE TIME IS NEAR.

Go NOT YE⁸ AFTER THEM. But *when* ye hear of wars and DISORDERS, ¹⁰be ye not DISMAYED; for THESE must FIRST happen, but the end is not IMMEDIATELY. (Then said He unto them)¹³ Nation shall rise against nation, and kingdom a-

¹ So N^{BC}; omit 'not' D.

² So N^{AB}; 'see ye' D.

³ So N^{AB}; insert as Matthew D.

⁴ So N^{BD}; omit 'here' A.

⁵ So A^Q; insert 'here' N^B, 'in the wall here' D.

⁶ So A^{BD}; as Matthew N. D also adds 'and in three days another shall be

raised up without hands,' against N^{AB}.

⁷ So A^D; omit 'for' N^B.

⁸ So N^{BD}; insert 'then' A.

⁹ So A^{BD}; insert 'see that' N^C.

¹⁰ So N^{AB}; 'afraid' D.

¹¹ So N^{BD}; insert 'all' C.

¹² So A^D; omit 'for' N^B.

¹³ So N^{AB}; as Matthew D.

gainst kingdom, *and* there shall be famines and earthquakes in divers places.³

gainst¹ kingdom, ²there shall be earthquakes in divers places, and THERE SHALL BE⁴ famines.⁵

gainst kingdom, *and* there shall be GREAT earthquakes in divers places, and

famines AND PESTILENCES;⁶ AND THERE SHALL BE GREAT TERRORS AND SIGNS FROM HEAVEN.

BUT ALL *these* THINGS are a beginning of sorrows.

These are a beginning⁷ of sorrows.

THEN shall

TAKE HEED TO YOURSELVES;⁸ FOR⁹

BUT BEFORE

they

shall

they

ALL THESE THINGS they shall LAY THEIR HANDS UPON YOU¹⁰ AND PERSECUTE YOU,¹⁰ DELIVERING up unto

deliver you up unto TRIBULATION,

deliver you up unto COUNCILS, AND YE SHALL BE BEATEN IN *synagogues*, and SHALL STAND¹¹ before governors and kings for My sake,

synagogues, and PRISONS, BRINGING YOU before kings and governors for My NAME'S sake.¹² IT SHALL TURN unto YOU for a witness.

for a witness unto THEM. ALSO UNTO ALL NATIONS¹³ MUST THE gospel FIRST¹⁴ be preached.¹⁵ AND¹⁶ WHEN THEY BRING YOU AS CAPTIVES, CONSIDER *not* beforehand WHAT YE SHOULD SPEAK;¹⁸ BUT WHATSOEVER IS GIVEN *you* IN THAT HOUR, THAT SPEAK; FOR YE ARE NOT THE SPEAKERS, BUT THE HOLY SPIRIT. AND¹⁹ BROTHER shall *deliver* up BROTHER UNTO DEATH, AND A

SETTLE THEN¹⁷ IN YOUR HEARTS *not* TO BE ANXIOUS beforehand; FOR I WILL GIVE *you* A MOUTH AND WISDOM, WHICH NONE OF YOUR OPPONENTS SHALL BE ABLE TO WITHSTAND OR GAINSAY.²⁰ BUT YE shall BE DELIVERED UP ALSO BY *parents* AND

¹ So ABD; omit 'kingdom against' N.

² So NBD; insert 'and' A.

³ So BD; 'earthquakes and famines' N, 'famines, and pestilences, and earthquakes in divers places' C.

⁴ So A; 'there shall be' B, 'and' D; omit all after 'earthquakes' N.

⁵ So NBD; add 'and tumults' A.

⁶ So AD; 'famines and pestilences in divers places' N, 'pestilences, and famines, and great earthquakes in divers places' B.

⁷ So NBD; 'beginnings' A.

⁸ So AB; 'take ye heed' N, omit sentence D.

⁹ So NA; 'and' D, omit 'for' B.

¹⁰ So ABD; 'them' N.

¹¹ So NBD; insert 'both' A.

¹² So NBD; insert 'but' AR.

¹³ So ABD; 'unto the people' N.

¹⁴ So ABD; omit 'first' N.

¹⁵ So NAB; add 'in all nations' D.

¹⁶ So NBD; 'but' A.

¹⁷ So ABD; omit 'then' N.

¹⁸ So NBD; add 'neither be anxious' A.

¹⁹ So NBD; 'but' A.

²⁰ So NB; 'gainsay or withstand' AR, 'withstand' D.

and
they shall kill you;
and ye shall be hated
by all NATIONS¹ because
of My name. AND THEN
SHALL MANY BE OFFEN-
DED, AND shall deliver up
OTHERS, AND HATE OTHERS.²

FATHER HIS CHILDREN,
AND CHILDREN SHALL RISE
UP AGAINST parents, and
shall PUT THEM TO DEATH;
and ye shall be hated
by all because
of My name.

BROTHERS, AND KINDRED
AND FRIENDS,
and some
of you they shall kill;
and ye shall be hated
by all because
of My name.

AND
MANY FALSE PROPHETS
SHALL RISE, AND SHALL DE-
CEIVE MANY; AND BECAUSE
OF THE FILLING UP OF LAW-
LESSNESS, THE LOVE OF
MANY SHALL WAX COLD.
*But he that endured to the
end, the same shall be saved.*
AND THIS gospel OF THE
KINGDOM SHALL be preached
IN⁴ ALL THE WORLD for a
witness unto³ THE NATIONS;
AND THEN SHALL THE END
COME. When THEREFORE
ye see the abomination of
desolation, SPOKEN OF BY
DANIEL THE PROPHET,
STANDING (ἐστῶς) IN THE
HOLY PLACE
(*he that readeth, let
him understand*); then
let those who are in
Judæa flee to (εἰς)⁵ the
mountains.

*But he that endured to the
end, the same shall be saved.*

Now when
ye see the abomination of
desolation,⁶
STANDING (ἐστηκόρα)⁷
WHERE IT OUGHT
NOT (*he that readeth, let
him understand*);⁸ then
let those who are in
Judæa flee to (εἰς) the
mountains.

AND NOT A HAIR OF YOUR
HEAD SHALL PERISH.

IN YOUR ENDURANCE
shall YE GAIN⁹ YOUR SOULS.

Now when
ye see JERUSALEM BEING
COMPASSED ROUND BY AR-
MIES, THEN KNOW THAT
HER desolation IS NEAR.

Then
let those who are in
Judæa flee to (εἰς) the
mountains, AND let THOSE
WITHIN HER¹⁰ GO FORTH.

*He that is upon the
housetop, let him not come
down*
to take
THINGS¹¹ out of his¹⁴ house.
And *he that is in the
field, let him not*

BUT¹¹ *he that is upon the
housetop, let him not come
down INTO the house,*¹²
NEITHER ENTER IN to take
ANYTHING out of his house.
And *he that is in the
field, let him not*

And THOSE WHO ARE in the
COUNTRY, let THEM not

¹ So BD; 'the nations' N, 'all' C.

² So BCD; for 'and hate others' N
reads 'unto tribulation.'

³ So NAB; 'ye gained' DR.

⁴ So BD; 'unto' N.

⁵ So BD; insert 'all' N.

⁶ So NBD; insert as Matthew A.

⁷ So NB; ἐστῶς A, ἐστηκός D.

⁸ So NAB; add 'what he readeth' D

⁹ So NZ; εἰς BD.

¹⁰ So NABCR; insert 'not' D.

¹¹ So NA; 'and' D, omit 'but' B.

¹² So AD; omit 'into the house' NB.

¹³ So BZ; as Mark ND.

¹⁴ So NBZ; 'the' D

return BACK (*ὀπισω*)
to take his garment.

return back (*εἰς τα' ὀπισω*)
to take his garment.

ENTER INTO HER.

But woe to those who are
with child, and those who
give suck in those days.
But pray ye that YOUR
FLIGHT happen not in win-
ter, OR ON THE SABBATH:
for THEN shall be GREAT
tribulation, such as hath
not happened¹
from the beginning of
the WORLD

until now,
NOR YET (*ὀυδέ οὐ μὴ*)²
shall happen. And if
those days WERE not
SHORTENED, no flesh
should be saved; but for
the elect's sake
those days SHALL
BE¹⁰ SHORTENED.

But² woe to those who are
with child, and those who
give suck in those days.
But³ pray ye that IT⁴
happen not in win-
ter:

for THOSE DAYS shall be
tribulation,⁵ such as hath
not happened THE LIKE
from the beginning of
the CREATION WHICH
GOD CREATED⁷ until now,
AND shall NOT (*καὶ οὐ*
μὴ) happen. And if
THE LORD DID not SHORT-
EN those days, no flesh
should be saved; but for
the⁹ elect's sake, WHOM HE
CHOSE, HE DID SHORTEN
those days.

BECAUSE DAYS OF VEN-
GEANCE ARE THESE, FOR
ALL THINGS WHICH ARE
WRITTEN TO BE FULFILLED.
But woe to those who are
with child, and those who
give suck in those days.

FOR¹¹

THERE SHALL BE GREAT
VIOLENCE UPON EARTH,
AND WRATH UNTO THIS
PEOPLE; AND THEY SHALL
FALL BY THE EDGE OF
THE SWORD, AND THEY
SHALL BE CARRIED CAPTIVE
INTO ALL NATIONS. AND
JERUSALEM SHALL BE
TRODDEN BY THE NATIONS
UNTIL THE TIMES OF THE
NATIONS BE FULFILLED.¹²

Then if one say to you,
Behold, here is Christ, or
HERE,¹³ believe

And then if one say to you,
Behold, here is Christ,
Behold¹⁴ there, believe

¹ So AB; omit *εἰς τα' ὀπισω*.

² So *AB*; omit 'but' D. In Luke
BD omit 'but,' against *ACR*.

³ So *AB*; 'and' D.

⁴ So *NBD*; 'your flight' A.

⁵ So *NBC*; 'tribulations' AD.

⁶ So BZ; 'happened not' *ND*. In
Mark D reads 'happened not,' against
ABC.

⁷ So *NABC*; omit 'which God crea-
ted' D.

⁸ In both Matthew and Mark D
reads *ὀυδέ οὐ μὴ*.

⁹ So *NABC*; 'his' D.

¹⁰ So BDZ; 'were' N.

¹¹ So ABCDR; insert 'in those days' N.

¹² So *NACR*; 'until they be fulfilled'
D, 'and they shall be times of the na-
tions' B.

¹³ So *NBZ*; 'there' D.

¹⁴ So N; 'or behold' D, 'and behold'
B, 'or' C.

(πιστευσητε)¹ it not; for false Christs and false prophets shall rise, and shall give GREAT signs and wonders, SO AS TO DECEIVE (ωστε πλανηθηναι)² if possible EVEN the elect.

Behold, I have told you before.

(πιστευετε) it not; for³ false Christs and⁴ false prophets shall rise, and shall give⁵ signs and wonders, TO DECEIVE

(προς το αποπλαναν)⁶ if possible⁷ the elect. BUT TAKE YE HEED: behold, I have told you ALL THINGS before.

Luke xvii. 20-5, 37.

IF THEREFORE⁸ they say unto you, Behold, HE IS IN THE DESERT, go not forth; Behold, HE IS IN THE SECRET CHAMBER, BELIEVE IT NOT. For even as the lightning cometh forth from the EAST, AND IS SEEN unto the WEST, so shall the COMING of the Son of Man be.

THE KINGDOM OF GOD COMETH NOT WITH OBSERVATION, NEITHER SHALL THEY SAY, Behold here, or Behold⁹ there,¹⁰ FOR BEHOLD THE KINGDOM OF GOD¹¹ IS AMONG YOU. (And He said unto the disciples) DAYS SHALL COME WHEN YE SHALL DESIRE TO SEE ONE OF THE¹² DAYS OF THE SON OF MAN, AND SHALL NOT SEE. AND [WHEN] they shall say unto you, Behold HERE, OR Behold THERE,¹³ go not forth, NEITHER¹⁴ SEEK AFTER [HIM]. For even as the lightning, WHICH LIGHTENETH¹⁵ from the [ONE END] UNDER HEAVEN, SHINETH unto the [OTHER END] UNDER HEAVEN,¹⁶ so shall the Son of Man be IN HIS DAY.¹⁷ BUT FIRST MUST HE SUFFER MANY THINGS OF THIS GENERATION.¹⁸

WHERESOEVER the CARCASS¹⁹ is, there will the eagles be gathered together.

(And they answered and say unto Him, Where, Lord? And He said unto them) WHERE the BODY [IS], there ALSO will the eagles be gathered together.

Now STRAIGHTWAY after THE AFFLICTION of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall FALL from heaven,

Now IN those days, after THAT TRIBULATION, shall the sun be darkened, and the moon shall not give her light, and the stars shall BE FALLING from heaven,

THERE shall be SIGNS IN the sun, and the moon, and the stars.

AND UPON THE EARTH DISTRESS OF NATIONS IN²⁰ DESPAIR

¹ So \aleph DZ; as Mark B.

² So ABD; 'but' \aleph C.

³ So \aleph ABC; omit 'false Christs and' D.

⁴ So \aleph ABC; 'do' D.

⁵ So \aleph D; $\pi\lambda\alpha\nu\alpha\sigma\theta\alpha\iota$ B, $\pi\lambda\alpha\nu\alpha\sigma\theta\alpha\iota$ Z.

⁶ So \aleph BD; insert 'even' AC.

⁷ So BD; omit 'therefore' \aleph .

⁸ So AD; omit 'behold' \aleph B.

⁹ So \aleph AB; insert 'believe it not' D.

¹⁰ So \aleph ABR; 'heaven' D.

¹¹ So \aleph ABR; 'desire one of those days' D.

¹² So AR; 'Behold there, and Behold

here' \aleph ; 'Behold there, or Behold here' B, 'Behold here, Behold there' D.

¹³ So \aleph ADR; omit 'go not forth, neither' B.

¹⁴ So ADR; 'lightening' \aleph B.

¹⁵ So \aleph ABR; for 'shineth unto the [other end] under heaven,' D reads 'lighteneth.'

¹⁶ So \aleph AR; 'the Son of Man be' B, 'also the Son of Man be' D.

¹⁷ The remaining verses (26-36) are inserted below, pp. 183-4.

¹⁸ So BD; 'body' \aleph .

¹⁹ So ABCR; 'and' \aleph D.

and the powers of
the heavens shall
be shaken. And then
SHALL APPEAR THE SIGN
OF THE SON OF MAN IN
HEAVEN; AND THEN²
SHALL ALL THE TRIBES
OF THE EARTH MOURN,
AND they shall see the
Son of Man coming
UPON the clouds OF HEA-
VEN, with power and much
glory.⁵ And He shall
send His angels WITH A
GREAT VOICE OF A TRUM-
PET,⁸ and THEY⁹ shall
gather together His elect
from the four winds,
from the ENDS of heaven
unto the [OTHER] ENDS
THEREOF.¹¹

and the powers WHICH
ARE IN¹ the heavens shall
be shaken. And then
shall they see
the Son of Man coming
in² clouds,
with much power and
glory. And THEN shall³ He
send His⁴ angels,

and He shall
gather together His¹⁰ elect
from the four winds,
from the END OF THE
EARTH unto the END OF
heaven.

But learn
the parable from the fig
tree;
when its shoot becometh
tender and putteth forth
leaves, ye know¹³
that
the summer [is]¹⁵ near.
So also ye, when ye see
ALL these things,

But learn
the parable from the fig
tree;
when its shoot becometh
tender and putteth forth
leaves, ye know¹³
that
the summer is near.
So also ye, when ye see
¹⁶these things happening,

AT THE NOISE OF THE SEA
AND OF THE SURGE; MEN
FAINTING FROM FEAR,
AND FROM LOOKING AT
THE THINGS WHICH ARE
COMING UPON THE WORLD;
FOR the powers of
the heavens shall
be shaken. And then

shall they see
the Son of Man coming
in A CLOUD,⁴
with power and much
glory.

NOW WHEN
THESE THINGS BEGIN TO
COME TO PASS, ARISE AND
LIFT UP YOUR HEADS, BE-
CAUSE YOUR REDEMPTION
DRAWETH NEAR. (And He
spake a parable unto
them) BEHOLD the fig
tree, AND ALL THE TREES;
when THEY SHOOT FORTH,¹²

ye, SEEING IT,¹⁴ KNOW
OF YOURSELVES that NOW
the summer is near.
So also ye, when ye see
these things happening,¹⁷

¹ So NABC; 'of' D.

² So BD; omit 'then' N.

³ So NABC; 'upon the' D.

⁴ So NABDR; 'clouds' C.

⁵ So NB; as Mark D. In Mark A reads as Matthew, against NBCD. In Luke D reads 'and much power and glory,' against NABCR.

⁶ So ABCD; 'doth' N.

⁷ So NAC; 'the' BD.

⁸ So B; 'a great trumpet' N, 'a

trumpet and great voice' D.

⁹ So BD; 'He' N.

¹⁰ So NABC; 'the' D.

¹¹ So NB; add as Luke D.

¹² So NABCR; add 'their fruit' D.

¹³ So NB; 'it is known' D. In Mark AD read 'it is known,' against NBC.

¹⁴ So NABCR; omit 'seeing it' D.

¹⁵ So NB; insert 'is' D.

¹⁶ So NABC; insert 'all' D.

¹⁷ So NABCR; omit 'happening' D.

know that *it*
is near, at the doors.
Verily I say unto you, this
generation passeth not
away TILL (έως) all
these things come to pass.
Heaven and earth shall
pass away, but My words
pass not away.³ But of that
day AND hour knoweth no
one, not even the angels
of heaven, nor yet the
Son, but the Father ONLY.

know that *it*
is near, at the doors.
Verily I say unto you, this
generation passeth not
away UNTIL (μεχρις ου)¹ all
these things come to pass.
Heaven and earth shall
pass away, but My words
pass not⁴ away. But of that
day OR⁵ hour knoweth no
one, not even the angels⁶
in heaven, nor yet the
Son, but the Father.

know that THE KINGDOM
OF GOD is near.
Verily I say unto you, this
generation passeth not
away UNTIL (έως αν) all²
things come to pass.
Heaven and earth shall
pass away, but My words
pass not away.

Luke xvii. 26-36.⁷

FOR⁸ even as the days of
Noe, so⁹ shall be the
COMING of the Son of Man;
FOR¹⁰ AS they were in the
DAYS WHICH WERE¹² BE-
FORE THE FLOOD, EATING
(τρωγοντες) and drinking
(πινοντες),¹⁵ MARRYING
(γαμουντες) and being
married (γαμιζοντες),¹⁷ un-
til the day Noe entered into
the ark; and KNEW NOT
TILL the flood came and
took them all away; so
ALSO¹⁹ shall be the COMING
of the Son of Man. THEN
shall two men be in the
field; one is taken, and
one left. Two women
grinding in the mill; one

AND even as it was in the days of Noe, so shall it
be ALSO in the DAYS of the Son of Man. They WERE
EATING (εσθιον), WERE drinking (επινον), WERE marrying
(εγαμουν), WERE being married (εγαμιζοντο),¹¹ until the
day Noe entered into the ark, and the flood came and
destroyed¹³ them all. LIKE ALSO¹⁴ AS IT WAS IN THE
DAYS OF LOT; they WERE EATING, DRINKING, BUYING,
SELLING, PLANTING, BUILDING; BUT¹⁶ IN THE DAY LOT
CAME OUT FROM SODOM THERE RAINED FIRE AND BRIM-
STONE FROM HEAVEN AND DESTROYED THEM ALL; AFTER
THE SAME MANNER shall it be in the DAY the Son of
Man IS REVEALED. IN THAT DAY, WHOSO SHALL BE
upon the housetop, AND HIS VESSELS in the¹⁸ house, let
him not come down to take them. And he that is in
the field LIKEWISE, let him not return back. REMEMBER
LOT'S WIFE. WHOSOEVER SEEKETH TO SAVE²⁰ HIS LIFE
SHALL LOSE IT; AND²¹ WHOSOEVER SHALL LOSE²² IT SHALL
PRESERVE IT. I SAY UNTO YOU, IN THAT NIGHT THERE
shall be two men²³ UPON ONE BED;²⁴ one SHALL BE²⁵ taken,
AND THE OTHER left.

¹ So AC; μεχρις Ν. μεχρις ου B, εως D. In Luke Ν omits αν, against ABCDR.

² So ΝABCR; insert 'these' D.

³ So BD; omit entire sentence Ν.

⁴ So ACD; 'shall not pass' ΝB. In Luke ΝBD read 'shall not pass,' against ACR.

⁵ So ABC; 'and' ΝD.

⁶ So ΝD; 'the angels which are' AC, 'an angel' B.

⁷ The remaining verses of this section are given on p. 181.

⁸ So BDI; 'but' Ν.

⁹ So ΝBI; insert 'also' D.

¹⁰ So ΝBI; insert 'even' D.

¹¹ So ΝBD; εεγαμιζοντο AR.

¹² So ΝI; 'those days which were' B,

'those days,' D.

¹³ So ABDR; 'took away' Ν.

¹⁴ So ABDR; omit 'also' Ν.

¹⁵ So ΝBI; insert 'and' D.

¹⁶ So ΝABR; omit 'but' D.

¹⁷ So ΝD; γαμιζοντες B, εεγαμιζοντες I.

¹⁸ So ABDR; 'his' Ν.

¹⁹ So ΝI; omit 'also' BD.

²⁰ So ΝAR; 'secure' B, 'desireth to preserve' D.

²¹ So ABDR; 'but' Ν.

²² So ΝAR; 'loseth' BD.

²³ So ΝBD; 'two men shall be' AR.

²⁴ So ADR; insert 'the' ΝB.

²⁵ So ΝABR; 'is' D.

²⁶ So AQR; 'there shall be two wo- men' BD.

is taken, and one left.¹

AT THE SAME [mill]; THE² ONE SHALL BE TAKEN, AND³ THE OTHER LEFT.⁴

Take heed,⁵

BUT TAKE HEED TO YOURSELVES, LEST YOUR HEARTS SHOULD BE MADE HEAVY WITH DEBAUCHERY AND DRUNKENNESS, AND THE CARES OF LIFE, AND THAT DAY COME UPON YOU UNAWARES. FOR AS A SNARE SHALL IT COME UPON ALL⁶ WHO DWELL UPON THE FACE OF ALL THE EARTH. BUT BE WATCHFUL⁷ AT ALL TIMES,

BE WATCHFUL AND PRAY,⁸
FOR YE KNOW NOT WHEN THE TIME IS.

DESIRING THAT YE BE FOUND WORTHY⁹ TO ESCAPE ALL THESE THINGS WHICH ARE ABOUT TO HAPPEN AND TO BE SET¹⁰ BEFORE THE SON OF MAN.

AS A MAN AWAY FROM HOME, LEAVING HIS HOUSE, AND GIVING AUTHORITY TO HIS SERVANTS,¹¹ TO EACH HIS WORK, COMMANDED THE PORTER ALSO TO WATCH; WATCH YE THEREFORE, FOR YE KNOW NOT WHEN THE LORD OF THE HOUSE COMETH; WHETHER AT EVEN, OR MIDNIGHT, OR AT COCK-CROWING, OR AT MOON; LEST COMING SUDDENLY HE FIND YOU SLEEPING. AND WHAT I SAY UNTO YOU, I SAY UNTO ALL, WATCH.

Watch therefore, because ye know not *which day* your lord cometh.

Watch therefore, because ye know not *which day* your lord cometh.

Luke xii. 35-48.

Let your loins be girded, and your lights burning, and ye like unto men waiting for their lord when he returneth from the wedding, that when he cometh

¹ So $\mathfrak{N}B$; add 'two men upon one bed; one is taken, and one left' D.

² So BDR; omit 'the' AQ.

³ So ADQ; 'but' BR.

⁴ \mathfrak{N} omits last sentence, D adds 'two men shall be in the field; one shall be taken, and the other left,' against ABQR.

⁵ So $\mathfrak{N}ABC$; add 'therefore' D.

⁶ So $\mathfrak{N}ABCR$; omit 'all' D.

⁷ So $\mathfrak{N}AC$; omit 'and pray' BD.

⁸ So $\mathfrak{N}ACR$; 'be watchful therefore' BD.

⁹ So ACDR; 'prevail' $\mathfrak{N}B$.

¹⁰ So $\mathfrak{N}ABCR$; 'may stand' D.

¹¹ So $\mathfrak{N}BCD$; insert 'and' A.

know, that if the master
se had known which watch
was coming, he had watched,
ffered him to break into his
r this cause be ye also ready,
the hour ye think not the
a cometh.

is the faithful and prudent
om the lord appointed¹ over
old (oikeras),² to give (rov
em food in its season?
that servant whom when his
h he shall find so doing.
y unto you, he shall appoint
his possessions. But if that¹⁰
t say in his heart, My lord
o come (ελθειν), and begin-
beat his fellow-servants,
eateth and drinketh with the
the lord of that servant
in a day which he expecteth
an hour which he knoweth
all sever him, and shall put
the hypocrites. There shall
and gnashing of teeth.

and knocketh they may straightway open
unto him. Blessed are those servants whom
when the lord cometh he shall find watch-
ing. Verily I say unto you, that he shall
gird himself, and cause them to sit down,
and passing by shall minister unto them.¹
And if he come in the second watch, and
if he come in the third watch, and find
them thus, blessed are those [servants].²

But this (rovro) know, that if the master
of the house had known which hour
the thief was coming, he had watched,
and not suffered him to break³ into his
house.⁴ Be ye also ready,⁵

because at the hour ye think not the
Son of Man cometh. (But Peter said unto
Him, Lord, unto us speakest Thou this
parable, or unto all? But the Lord said)

Who then is the faithful⁶ prudent
servant whom the lord shall appoint⁸ over
his household (οικερας), to give (διδουαι)
allowance of corn in its season?
Blessed is that servant whom when his
lord cometh he shall find so doing.
Truly I say unto you, he shall appoint
him over all his possessions. But if that
servant say in his heart, My lord
delayeth to come (ερχεσθαι), and begin-
neth to beat the youths and the maidens,
and (τε) to eat and drink and be
drunken;¹² the lord of that servant
shall come in a day which he expecteth
not, and in an hour which he knoweth
not, and shall sever him, and shall put
his lot with the unfaithful.

Now that servant who knew his lord's
will, and prepared not, nor yet did¹³ ac-
cording to his will, shall be beaten many
[stripes]. But he that knew not, but did
things worthy of stripes, shall be beaten
few. And¹⁴ every one to whom is given

DPQ; omit 'and passing by,'

Q; insert 'servants' APQ.

Q; 'have broken' B.

Q; omit 'he had watched,'

Q; insert 'therefore' AP,
'D.

Q; insert 'and' NA.
'shall appoint' N.

¹ So ABDPQR; 'appointed' N.

² So BI; οικιας N, οικερας D.

³ So BCDI; 'the' N.

⁴ So NBDI; τε C.

⁵ So NABR; 'eating and drinking
and being drunken' D.

⁶ So AR; 'prepared not or did' NB,
'did not' D.

⁷ So ABDR; omit 'and' N.

*much, of him shall much be required;
and to whom is entrusted much, of him
is the more demanded.*

If no other report of Christ's words by two or three different writers existed but this one, it would of itself suffice to set completely at rest the question of verbal inspiration, as furnishing unmistakeable evidence of nearly all the various species of divergence in such reports on which we have successively insisted. The numerous and large omissions on the part of each Evangelist are too patent to need remark. Nor is it less evident that these omissions are not the result of paraphrastic condensation, but in almost every instance are real bodily omissions of integral parts of the discourse, not otherwise represented. There are also verbal differences and incompatible forms very many, involving at times striking divergences in sense, e. g. 'for a witness unto *them*' (Mark), 'for a witness unto *you*' (Luke); 'he that endured to the end, the same shall be saved' (Matthew, Mark), 'in your endurance shall ye save your souls' (Luke); 'the abomination of desolation,' &c. (Matthew, Mark), 'Jerusalem being compassed round,' &c. (Luke), &c. Then, further, there are parts of the discourse drawn sharply together by one Evangelist which the others show to have been really widely separated, e. g. 'they shall kill you,' which is placed by Matthew as the conclusion of the sentence about 'delivering up unto tribulation,' by Mark and Luke as separated from this by at least three distinct sentences. So, again, there are here two more examples of divergent order and connection. The clause about the gospel being preached to all nations is placed by Matthew considerably *after* that about their being hated of all nations, by Mark as much *before* it. The clause about their being delivered up by one another is placed by Matthew immediately *after* this about the hatred of the nations, by Mark and Luke immediately

before it. Lastly, we have also at least two instances of sections transferred from the occasion and connection when actually spoken to another altogether different. To establish the fact of such transferences having really occurred is the main object for which this passage has been adduced. To this, therefore, we address ourselves in detail.

Two passages in Luke have been placed above in comparison with Matt. xxiv.; namely, xvii. 20–37, the answer given by our Lord, while journeying to Jerusalem, to the Pharisees' question, 'when the kingdom of God should come;' and xii. 35–48, part of the manifold discourses uttered on that eventful day towards the close of which the parable of the sower was spoken. Each of these presents us, we believe, with an example of the transference of which we speak.

The major part of Luke xvii. 20–37 is found with numerous verbal differences in Matt. xxiv.; we confine ourselves, however, to a single verse, the concluding one in Luke, 'where the body is, there also will the eagles be gathered together;' or, as Matthew has it, 'wheresoever the carcase is, there will the eagles be gathered together.' The passages are almost identical; their connection and force in the two places is, however, very different. In Luke it runs thus:—Christ begins His discourse by describing, first in answer to the Pharisees, and then in warning to His disciples, the suddenness and unmistakeable character of His coming. He then proceeds to the unpreparedness that shall obtain among the people generally at the time, comparing it with that existing in the days of Noah and Lot. Lastly, He dwells on the sudden and sharp division which His coming shall occasion, one being taken and one left. His remarks on this last head give rise to the natural question, 'Where, Lord?'—i. e. where shall this parting, this election, take place?—in Jerusalem?—in Judæa?—or where then? To this question the words cited above form the answer; and in this con-

nection their meaning is most important. They no longer appear as a mere truism or proverbial saying, but as the embodiment of the great principle of interpretation by which this prophecy of Christ is to be expounded and applied. The idea of limitation to a particular place is negatived; rather *wherever* (and we may also safely add *whenever*) the *conditions* leading to judgment are to be found, *there* will judgment invariably follow. This being, then, the true meaning of the saying, we proceed to inquire how far it accords with the position assigned to it in Matt. xxiv. And here it is plain that it does not accord at all; and this for two reasons. First, in the immediately preceding context, with which it here stands connected, there is no mention of any judgment, election, or separation, to which an undue limitation or localisation might be attributed, such as would call for a correcting clause of this kind. On the contrary, the point insisted on just before is the manifest and unmistakeable character of Christ's coming; the disciples are to give no heed to reports and rumours of His appearance, for it shall be as clear and convincing, when really occurring, as the lightning-flash, which only the blind and sleepers can fail to see. The addition upon this of the clause concerning the carcase and the eagles is surely somewhat pointless and incongruous. The force which naturally belongs to it, as recorded by Luke, fails it to a great extent here. But, second, the clause itself is inconsistent with the characteristic tone and meaning of the prophecy in which it stands. In Luke xvii. Christ was speaking of His coming generally, in whatever manner, and at whatever time it might happen; the distinct *non-limitation* of His sayings to one place or time was, therefore, very necessary and quite in keeping. But, in Matt. xxiv., Christ was speaking of His *particular* coming to judge Jerusalem and Judaism; the locality and time of that coming are carefully defined within certain limits;

whatever allusions there are to any other later coming—and we apprehend that, with the exception of the indisputable analogical allusions running throughout the whole, these are far fewer than is commonly supposed—whatever allusions there are to a later coming are introduced as if they were really part and parcel of the one imminent coming mainly in view. To introduce into such a prophecy, thus locally and temporarily defined, a clause expressly designed to warn *against* local and temporal limitations, must seem, therefore, highly incongruous. On these two grounds, accordingly, we conclude that Matt. xxiv. 28 may be best regarded as a passage not really uttered by our Lord on this occasion, but transferred to its present position by the Evangelist from another and earlier discourse.

With respect to the rest of this discourse in Luke xvii., it is quite likely that the passage concerning the days of Noah, and the 'one taken and the other left,' were similarly transferred by Matthew to the discourse concerning Jerusalem. As, however, some parallelism between the two there undoubtedly was, and the passage in question is equally appropriate in both connections, it is impossible here to come to a determinate judgment. We pass therefore to Luke xii. 35–48.

The central portion of this section agrees, it will be seen, almost verbatim with the conclusion of Matt. xxiv. The propriety of the matter might seem, however, a sufficient reason for regarding the words as, in fact, repeated by Christ Himself; indeed, were Luke xii. and Matt. xxiv. the only elements concerned in this comparison, there would be no decisive objection to such a view. But it is to be borne in mind that beside these we have also the conclusions of the discourse on the Mount as recorded by Mark and Luke, and the continuation of it given in Matt. xxv. It is when we take these also into account that the probability of a transference having taken place becomes apparent.

Combining into one the very different, but not incompatible, concluding words of Mark and Luke, we get these ideas as having certainly been put forth by Christ on this occasion:—the disciples were to take heed lest worldly lusts and cares should so deaden their hearts, that the day should come upon them unawares; they were, therefore, to be watchful and prayerful, endeavouring thus to avoid the judgments and secure the blessings which that day should bring with it; in a word, they were to be as servants waiting for their absent lord, doing the work committed to them, and especially intent upon watching for his return, because uncertain when that return should be; their danger was to be found sleeping; their duty, and the duty of all, was to watch. Part of this, the command to watch and its reason, is given also by Matthew, before the section parallel to Luke xii. begins. Now this being so, what do we find in this latter? Simply these same ideas, of the need of watching, the uncertainty of the return, the true duty of the servant left in charge, the danger of debauchery, &c., corrupting his heart; with, in addition, merely the opening comparison of the master's precaution against the thief, and the closing notice of the evil servant's punishment. It is, however, impossible to regard the words in Matthew as a diverse representation of the same original utterance as that reported by Mark and Luke; the divergence in form and phraseology is far too complete for such an idea to be entertained. If the words were spoken on this occasion at all, they must have been spoken *after* those in Mark and Luke. Any one who reads through the discourse, in accordance with this supposition, will feel at once its incongruity. Such repetition is altogether foreign to the general tenour of the prophecy. Of course, in reading Matthew's report by itself, this is not felt, the clause in question then occupying the place of, instead of succeeding, the words recorded by Mark and Luke.

Then, turning to our second point, how does this passage fit in with the continuation of the discourse in Matt. xxv? We take, in the first place, the connection, supposing this passage to be omitted. The line of thought then appears thus:—first, a general exhortation to sobriety and watchfulness, with especial stress laid on the uncertain time of the return, and a warning against *sleep*; then a parable (the ten virgins) bringing out the danger of neglect on this latter head, the risk that if they were not *always* watchful, always ready, they might in the end fail of meeting their lord; then, as a further step, another parable (the talents), showing the yet greater danger, rather the certain punishment, incurred by neglected duty during their master's absence; lastly, the judgment by Christ of those who had not known Him, but who had either done, or left undone, the deeds which He requires of all. There is here a marked and orderly progression, a progression at once downwards and outwards; first, those who stand nearest their Lord, the trivial fault, as it might seem, of not being ready quite in time, the penalty of exclusion from the marriage feast; then His ordinary servants, the graver fault of gifts entrusted being left unemployed, the heavier punishment of being cast out of His service into 'weeping and gnashing of teeth;' then those who knew Him not, the still graver fault of commonest acts of kindness left undone, the still heavier punishment of cursing unto 'everlasting fire;' all which plainly harmonises well with the first general clause, and special warning against sleep immediately preceding. But now, suppose this section of Matthew interposed between the clauses thus naturally connected; what then? Immediately we have incongruity; for here, in Matthew, is a case described *worse* than that of the unprofitable servant who hid his talent, a servant who not only neglects his work, but wastes his master's goods, mingles with profligates, and maltreats his fellow-servants;

whose fate is to be 'severed' from his master's household, and to be put 'with the hypocrites.' The progression of thought before observable, and the natural transition from the warning against sleep to the parable of the virgins, are alike obscured; the passage does not fit.

Lastly, to look for an instant at this passage as it stands in Luke xii., we notice there the explanation of one remarkable transition contained in it, which fails us as the passage stands in Matt. xxiv. Christ had been exhorting to watchfulness, watchfulness like that with which a man would look out for a thief whom he knew was coming. Peter asks Him whether He is saying this to them, the disciples, or to all. Christ, in answer, utters the parable of the servant left in charge; thus, by fixing upon one upper servant, answering Peter's question, by showing the special reference of His warning to him, and those like him, whom Christ appointed over His household. The transition thus occasioned exists, of course, as much in Matt. xxiv. as in Luke xii.; the explanation of it, however, to be found in Peter's question, is altogether wanting.

On these grounds, then, coupled with the close verbal similarity of the two passages, we conclude that Matt. xxiv. 43-51 was not spoken by Christ on the Mount of Olives, but solely on that earlier occasion described by Luke, whence it was transferred to its present position by the Evangelist, unwittingly, no doubt, but none the less incorrectly.

The investigation now completed of the phenomena presented by the Evangelical reports of Christ's discourses, has led us then to the following conclusions:—

First, there are in these reports exceedingly numerous and extensive omissions of integral parts both of the sayings and discourses, altogether unaccountable on any hypothesis of paraphrastic condensation or abstraction; omissions which

not only make the reports, as we have them, partial and defective, but also at times are liable to produce one-sided conceptions of their meaning, and false ideas as to their contextual relation, and the true subordination of thought to thought.

Second, there are also in these reports a very large number of verbal differences, not explicable on the ground of omission, condensation, or various translation of an Aramaic original, but strictly rival and incompatible forms; differences which can only be regarded, therefore, as the result of mistake on the part of one or other writer as to the expression really used; differences which frequently involve divergences in meaning also, at times absolute contradiction, so far as the letter (i. e. the immediate and outward sense of the passage) is concerned.

Third, there are, further, in these reports not a few instances of a drawing together, on the part of the writer, of different portions of a discourse really occasioned by different circumstances, or addressed to different persons, as if occasioned by or addressed to the same; important links necessary to the right understanding of such portions being thus obscured or altogether hidden from view.

Fourth, there are, further, in these reports a notable series of misplacements in sequence and connection; sentences, clauses, and paragraphs being by one writer placed in an entirely different and opposite order to that adopted by another, with the like result of obscuring their true relation.

Fifth, there are, yet further, in these reports several cases where particular words, or particular links in a conversation, are assigned by one writer to a different speaker from another; in such a way that one or other account is certainly herein incorrect.

Sixth, there are, lastly, in these reports at least some instances where sections or paragraphs have been transferred by the writer from the time and occasion when they were

really spoken to another altogether different, albeit thereby words are at times attributed to occasions unsuitable to them, and in connection with which they cease to be true in certain details.

In regard to all which defects, mistakes, and misrepresentations it is to be carefully noted, (1) that they have been shown to exist in these Evangelical reports, not by the application of any arbitrary or self-devised standard of truthfulness or perfection, but simply by the comparison of the reports with each other; from which it follows (2) that concerning no one of these defects, mistakes, and misrepresentations can it be pleaded that there was any *necessity* for them from the nature of the case, or the general character of the gospel history. Each blemish in each report has been discovered simply by finding another corresponding report *without* it. But if it is absent in one, it *might* have been absent in both. At the same time it is to be also borne in mind that in scarcely any instance have we found in *one* report the standard by which all errors might be safely judged. The blemishes are found on the whole pretty evenly distributed among each of the Evangelists whose records of Christ's words have here been touched upon at length.

Now, what do these conclusions, thus arrived at, tell us concerning verbal inspiration? The essence of every verbal inspiration theory is the assumption that the Holy Spirit is responsible for the words as well as the teaching of Scripture. Whether He is so, as having originally selected and dictated them, or as having authoritatively controlled their selection by the writer, makes no practical difference in the end. On either view the words, as written, are to be looked upon as given under His direct seal and sanction; so that whoever originally chose them, they stand now in Scripture as His; He is responsible for them. If, then, this theory of verbal inspiration be true, it follows inevitably that

the Holy Spirit is to be regarded as responsible for all those defects, mistakes, and misrepresentations which we have successively discovered in the Evangelical reports of Christ's words; they stand there by His authority, in consequence of His will. It is to Him we are to ascribe them all. Is this credible?—is it possible? What! the Holy Spirit, the Spirit of Truth—did He direct the Evangelists to put down words as spoken by Christ, which Christ never spoke, words which did not even always mean exactly what Christ meant, words which were misleading, and in their literal sense untrue? Did He guide them to disarrange Christ's discourses, to combine that which Christ had separated, to put that first which Christ put second, and that second which Christ put first, to refer Christ's words to others, and others' words to Christ, to place Christ's discourses in the wrong places, omit important sections of them, and so distort and obscure what it was His province to illuminate and make plain? And did He do this in the strange haphazard way (we can use no other term, if these phenomena be regarded as the result of deliberate will)—the strange haphazard way which the facts would require us to believe, scattering these errors indiscriminately throughout all portions of the gospel, so as to make the mistakes and misrepresentations involved as patent and glaring as it was possible to make them, attaching them too to every part without exception? The idea is too horrible, too blasphemous, to be entertained for an instant. Its bare mention is surely enough to rouse the indignation of every reverent and believing mind. It needs but to be realised to be unhesitatingly repudiated.

What alternative is left, then? The facts are still there, waiting to be accounted for. They are such facts as the Holy Spirit cannot be held, or even surmised, to be responsible for. Who is, then? Plainly the human authors, and no one else. But, if so, then inasmuch as these errors con-

cern every aspect of the letter of the discourses, whether it be their fulness, phraseology, arrangement, order, origin, or occasion, it is clear that to the human authors, and the human authors only, must the whole of this *letter* be ascribed. In a word, with the impossibility of ascribing these observed phenomena in the gospel records to the Holy Spirit, there follows, at the same time, the impossibility of any longer entertaining such an idea as that of verbal inspiration, so far, that is, as these records are concerned.

But, it may be said, does not the difficulty remain the same in kind, though lessened in degree, if we refer these errors to the human authors? since, how should disciples of Christ thus disarrange, distort, and misrepresent His words? The answer is very simple. Just as before with the ambiguities and literary blemishes of Scripture, just as before with errors in quotation from the Old Testament, so now here; our difficulty on the theory of verbal inspiration has been in each case that we should be compelled to ascribe the defects observable to the *deliberate* will and intention of the Holy Spirit; which was impossible. If, now, our alternative were that they were to be ascribed to the deliberate will and intention of the human authors, the difficulty would undoubtedly remain the same in kind as before. But this is not the case. We are not required by this alternative to suppose the defects noticed to be a matter of will at all, but as entirely involuntary, the result of human frailty, but in no sense of human intention; an imperfect apprehension of the force of language, an inadequate grasp of its resources, an imperfect memory, being just the essential elements of the explanation thus afforded. We know that these imperfections exist in man, and of themselves, without any volition on his part, naturally produce in his written works such marks of frailty and error as those insisted on; in *ascribing* them, therefore, to him, *will* does not come into

play at all. But with the Holy Spirit, all-wise, all-knowing, without imperfection of any kind, no such natural cause for defects can possibly exist; whatever comes from Him *must*, from the very nature of the case, come deliberately, as the result of will. This fundamental difference between the two alternatives cuts at the root of the objection under consideration; since the *deliberateness* of the error supposed to be introduced constitutes precisely the whole force of the argument against verbal inspiration. The difficulty which applies there, has simply, therefore, no weight at all against the other alternative—the human origin of the letter of Scripture; since here deliberateness is, as we have shown, quite out of the question. Not that the Evangelists did not fully intend to write what they wrote, and to write as they wrote; but that they had no knowledge when committing these errors that they *were* errors; they wrote honestly, in accordance with the best information at their disposal, as fully and exactly as their memories served them, or the special object which they had in view in writing demanded. This being so, our attention has no longer to be directed to the existence, number, or magnitude of their mistakes, regarded simply as mistakes, but rather to their intrinsic importance, their bearing upon the real spiritual worth of the writing where they occur.

And here, though we cannot, in view of the facts above discussed, assert that these mistakes are absolutely without effect upon the spirit of Christ's discourses, we can unhesitatingly assert them to be without any such effect as should lead us to regard that spirit as anything but absolutely Divine. Our view of that spirit may be here and there somewhat obscured, its force may here and there be somewhat weakened, difficulties in the way of apprehending it precisely may here and there be felt, by reason of the defect or error of the letter through which it shines; but none of

these obstructions or hindrances in any way affect the essential character of the spirit itself. Even in the most startling differences in sense, as especially pointed out at the time (pp. 140-3), the inner spiritual meaning remained untouched amid the most diametrical literal contradiction. To what are we to attribute this remarkable inner unity, mingling with, or rather manifesting itself through, such manifold outward diversity? The Evangelists were men of imperfect memories, deriving their information from diverse sources, each no doubt having his favourite topics, his favourite views of truth, whatever concerned which in Christ's discourses would hence have a special value in his eyes, a special hold upon his recollection; each wrote with a distinct aspect of Christ and His work before him, everywhere claiming the pre-eminence. How liable must such men have been, humanly speaking, to give one-sided and apparently contradictory representations of Christ's spirit, and general teaching, even as they did of the letter of His discourses! Yet they did not do so. And why? It can surely only be because each was so imbued with the Spirit of Christ that misrepresentation in this respect was impossible.

Taking our stand upon this view of the twofold influence involved in the composition of the gospel records, it would be a deeply interesting and profitable task to trace the bearing which the various circumstances, characters, and objects of the different Evangelists had in bringing about those differences in their writings with which our investigations have been concerned. To show, for example, how the special sources of information of one Evangelist led to the insertion of such and such passages, as with the numerous discourses in Pharisees' houses recorded by Luke, and peculiar to him; derived without doubt from Paul and his Pharisaic connection. Or, again, how predilection for particular aspects of truth led to the insertion of others, as with those,

more especially, peculiar to John. Or, to take another aspect of the matter, how such predilection again in various ways led to the adoption of certain phraseological forms in preference to others, as in the case of the 'kingdom of heaven,' used only by Matthew, and by him almost to the exclusion of the parallel phrase 'kingdom of God';¹ or of the 'Verily, verily' peculiar and exclusive to John.² To dwell, however, on these topics, though not altogether irrelevant to our subject, would be scarcely in keeping with the main end we desire to keep in view, which is rather to ascertain and define the exact boundaries of the doctrine than to follow it into all its exegetical or practical ramifications.

With respect to the hypothesis of verbal inspiration, then, with which the present chapter has so far been concerned, we have only this further to say in conclusion, that inasmuch as the evidence afforded, (1) by the style and manner of composition of the Epistles and other such like portions of Scripture, (2) by the comparison of quotations by New Testament writers with the original Scriptures quoted, and (3) by the comparison of parallel reports of divinely authoritative words both in the Old and New Testaments—inasmuch as all this evidence agrees together in refuting and rendering incredible the notion that the Holy Spirit is responsible for the words or letter of Scripture as well as the teaching or spirit, we conclude that this notion is untrue, and that Scripture is not so inspired. To prove this in detail of every portion of the Bible is, of course, impossible. The evidence alleged seems, however, sufficient to warrant the general conclusion based upon it, for two reasons: first, it is evi-

¹ Matthew uses 'kingdom of heaven' thirty-two times, 'kingdom of God' but four times, two of which are doubtful from differences in readings. Mark and Luke use 'kingdom of God' forty-five

times, 'kingdom of heaven' never.

² John uses 'Verily, verily' twenty-five times, 'Verily' never. The others use 'Verily' forty-four times, 'Verily, verily' never.

dence which affects those portions of Scripture where verbal inspiration, if needed anywhere, would seem to be most required; second, it is the only evidence which the internal phenomena of Scripture are of themselves capable of affording. If, therefore, all the evidence which can be got on this head tells in one direction, and if it affects just those portions particularly where the *à priori* presumption seemed most strongly the other way, it is surely a reasonable and fair conclusion to infer its applicability not only to these particular portions but to the whole, especially when to this we add the further fact, that we came to this department of evidence from the two preceding without the slightest presumption being apparent from them in favour of verbal inspiration, but rather the contrary; with a very strong array of testimony, moreover, that the inspiration of Scripture, whatever it was, was *one* and *uniform*. We conclude, therefore, as the immediate result of this part of our investigations, that Scripture is *not* verbally inspired.

SECTION II.—PLENARY INSPIRATION.

We pass now to our second great question:—Is the Holy Spirit to be held responsible for every statement and sentiment in Scripture? That He is to be held responsible for its spiritual teaching, both in respect to faith and practice, is the claim steadily and consistently put forth on behalf of Scripture both by the Church and by itself. No evidence has, however, yet appeared to show that the Holy Spirit is responsible for anything beyond this, such as the statements of Scripture on matters of history, science, &c.; or the personal sentiments and expressions of feeling of its writers. To determine from the internal phenomena of the Bible whether He is so or not, is the object of the present section. The theory of plenary inspiration asserts that the Holy

Spirit is responsible for *everything* in Scripture. We propose to try that theory by the test of facts; following the same method, and restricting ourselves, wherever possible, to the same unexceptionable standard of appeal (the Bible itself), as with our examination of the theory of verbal inspiration just completed.

In the first place, then, we must remark that a considerable proportion of the evidence discussed above, under the head of verbal inspiration, really concerns plenary inspiration as well. Granting that mere verbal differences in quotations or parallel reports can hardly be looked upon as affecting matters of fact, it is plain that those differences which pass beyond this as certainly do so. When quotations, for example, are referred to wrong sources, or passages are combined so as to misrepresent their true original meaning; when sections of discourses are transposed, links in conversation attributed to the wrong speaker, or whole paragraphs transferred from the occasion when really spoken to another entirely different—in all such cases there is clearly as great an error in matter of fact as in verbal form. It is not merely that the words are of human selection, but the *facts* are misstated, and in certain details untrue. In respect to these quotations and reports, then, we are warranted in asserting that their inspiration was neither verbal *or* plenary, but was strictly confined to the spiritual teaching sought to be conveyed by their means. The presumption which the absence of plenary inspiration in these portions of Scripture affords of its absence in Scripture generally, is, of course, not to be overlooked. We proceed now to further evidence.

A comparison of the various numbers, dates, &c. given in the books of 2 Samuel, 1 and 2 Kings, and Ezra on the one hand, and 1 and 2 Chronicles, Jeremiah, and Nehemiah on the other, presents us with a large number of notable discrepancies, of which the following is a statement:—

2 Sam. viii. 4.

A thousand chariots, and seven hundred¹ horsemen, and twenty thousand footmen.

2 Sam. x. 18.

Seven hundred chariots, and forty thousand horsemen.

2 Sam. xxiii. 8.

Against eight hundred, whom he slew at one time.

2 Sam. xxiv. 9.

In Israel eight hundred thousand, in Judah five hundred thousand.

2 Sam. xxiv. 13.

Seven² years of famine.

1 Kings iv. 26.

Forty thousand stalls, and twelve thousand horsemen.

1 Kings v. 16.

Three thousand three³ hundred overseers.

1 Kings vii. 15.

Two pillars of brass of eighteen cubits high.

1 Kings vii. 26.

It contained two thousand baths.

1 Kings ix. 23.

The chief of Solomon's officers, five hundred and fifty.

1 Kings ix. 28.

Four⁴ hundred and twenty talents.

2 Kings viii. 26.

Two and twenty years old was Ahaziah when he began to reign.

2 Kings xxiv. 8.

Jehoiachin was eighteen years old when he began to reign.

2 Kings xxv. 8.

The fifth month, the seventh day of the month.

2 Kings xxv. 19.

Five men of them that were in the king's presence.

1 Chron. xviii. 4.

A thousand chariots, and seven thousand horsemen, and twenty thousand footmen.

1 Chron. xix. 18.

Seven thousand chariots, and forty thousand horsemen.

1 Chron. xi. 11.

Against three hundred, slain at one time.

1 Chron. xxi. 5.

In Israel eleven hundred thousand, in Judah four hundred and seventy⁵ thousand.

1 Chron. xxi. 12.

Three years of famine.

2 Chron. ix. 25.

Four thousand stalls, and twelve thousand horsemen.

2 Chron. ii. 2.

Three thousand six hundred overseers.

2 Chron. iii. 15.

Two pillars of thirty-five cubits high.

2 Chron. iv. 5.

It received and held three thousand baths.

2 Chron. viii. 10.

The chief of Solomon's officers, two hundred and fifty.

2 Chron. viii. 18.

Four hundred and fifty talents.

2 Chron. xxii. 2.

Two and forty⁶ years old was Ahaziah when he began to reign.

2 Chron. xxxvi. 9.

Jehoiachin was eight⁷ years old when he began to reign.

Jer. lii. 12.

The fifth month, the tenth day of the month.

Jer. lii. 25.

Seven men of them that were near the king's person.

¹ So Heb.; 'thousand' LXX.

² So Heb. and LXX (B); 'eighty' LXX (A).

³ So Heb.; 'three' LXX.

⁴ So Heb.; 'six' LXX (B), 'five' LXX (A).

⁵ So Heb. and LXX (A); 'one' LXX (B).

⁶ So Heb.; for 'forty-two' LXX reads 'twenty.'

⁷ So Heb. and LXX (B); 'eighteen' LXX (A).

2 Kings xxv. 27.

The twelfth month, the *seven* and twentieth day of the month.

Ezra ii. 5.

The children of Arah, *seven* hundred *seventy* and *five*.¹

Ezra ii. 6.

The children of Pahath-moab, of the children of Jeshua and Joab, two thousand eight hundred and *twelve*.

Ezra ii. 8.

The children of Zattu, *nine* hundred *forty*² and *five*.

Ezra ii. 10.

The children of Bani, *six* hundred *forty* and *two*.³

Ezra ii. 11.

The children of Bebai, *six* hundred *twenty*⁴ and *three*.

Ezra ii. 12.

The children of Azgad, *one* thousand *two* hundred⁵ *twenty* and *two*.

Ezra ii. 13.

The children of Adonikam, *six* hundred *sixty* and *six*.⁶

Ezra ii. 14.

The children of Bigvai, two thousand *fifty*⁷ and *six*.

Ezra ii. 15.

The children of Adin, *four* hundred *fifty* and *four*.

Ezra ii. 17.

The children of Bezai, three hundred *twenty* and *three*.

Ezra ii. 19.

The children of Hashum, *two* hundred *twenty* and *three*.

Ezra ii. 21-2.

The children of Bethlehem, *one* hundred *twenty* and *three*. The men of Netophah, *fifty* and *six*⁸ (i. e. in all one hundred and seventy-nine).

Jer. lii. 31.

The twelfth month, the *five* and twentieth day of the month.

Neh. vii. 10.

The children of Arah, *six* hundred *fifty* and *two*.²

Neh. vii. 11.

The children of Pahath-moab, of the children of Jeshua and Joab, two thousand eight hundred³ and *eighteen*.

Neh. vii. 13.

The children of Zattu, *eight*⁴ hundred *forty* and *five*.

Neh. vii. 15.

The children of Binnui, *six* hundred *forty* and *eight*.

Neh. vii. 16.

The children of Bebai, *six* hundred *twenty* and *eight*.

Neh. vii. 17.

The children of Azgad, *two* thousand *three* hundred *twenty* and *two*.

Neh. vii. 18.

The children of Adonikam, *six* hundred *sixty* and *seven*.

Neh. vii. 19.

The children of Bigvai, two thousand *sixty* and *seven*.

Neh. vii. 20.

The children of Adin, *six* hundred *fifty* and *five*.¹¹

Neh. vii. 23.

The children of Bezai, three hundred *twenty* and *four*.

Neh. vii. 22.

The children of Hashum, *three* hundred *twenty* and *eight*.

Neh. vii. 26.

The men of Bethlehem and Netophah, *one* hundred *eighty* and *eight*.¹²

¹ So Heb.; 'fifty and *six*' LXX.

² So Heb. and LXX (AB); 'seven hundred seventy and *two*' LXX (N).

³ So Heb. and LXX (N); 'six hundred' LXX (B), omit hundreds entirely LXX (A).

⁴ So Heb. and LXX (AB); 'nine' LXX (N).

⁵ So Heb. and LXX (A); 'seventy' LXX (B).

⁶ So Heb.; 'eight' LXX.

⁷ So Heb. and LXX (A); 'thirty'

LXX (B).

⁸ So Heb.; 'one thousand three hundred' LXX (B), 'three thousand six hundred' LXX (A).

⁹ So Heb.; 'thirty and seven' LXX (B), 'forty and seven' LXX (A).

¹⁰ So Heb.; 'sixty' LXX.

¹¹ So Heb. and LXX (AB); 'four' LXX (N).

¹² So Heb.; as in Ezra LXX.

¹³ So Heb.; 'five' LXX.

Ezra ii. 28.	Neh. vii. 32.
The men of Bethel and Ai, <i>two hundred twenty and three.</i>	The men of Bethel and Ai, <i>one hundred twenty and three.</i>
Ezra ii. 33.	Neh. vii. 37.
The children of Lod, Hadid, and Ono, <i>seven hundred twenty and five.</i>	The children of Lod, Hadid, and Ono, <i>seven hundred twenty and one.</i>
Ezra ii. 35.	Neh. vii. 38.
The children of Senaah, <i>three thousand six hundred and thirty.</i> ¹	The children of Senaah, <i>three thousand nine hundred and thirty.</i>
Ezra ii. 41.	Neh. vii. 44.
The singers: the children of Asaph, <i>one hundred twenty² and eight.</i>	The singers: the children of Asaph, <i>one hundred forty and eight.</i>
Ezra ii. 42.	Neh. vii. 45.
The children of the porters, . . .	The porters, . . .
<i>one hundred thirty and nine.</i>	<i>one hundred thirty and eight.</i>
Ezra ii. 60.	Neh. vii. 62.
The children of Delaiah, the children of Tobiah, the children of Nekoda, <i>six hundred fifty and two.</i>	The children of Delaiah, the children of Tobiah, the children of Nekoda, <i>six hundred forty and two.</i>
Ezra ii. 65.	Neh. vii. 67.
Two hundred ³ singing	Two hundred <i>forty and five</i> singing
men and singing women.	men and singing women.

In arguing upon these discrepancies in numbers between the historical books of the Old Testament, we are met by the same difficulty as before when treating of their parallel reports of authoritative words, the difficulty, namely, of proving that these discrepancies have not arisen from mere transcription, but existed in the passages as originally written. A certain proportion, indeed, of these discrepancies undoubtedly have thus arisen, the Septuagint version, by omitting them, bearing witness that at the time of its composition they did not exist. It becomes, therefore, a grave question whether the same explanation may not account for the whole series; those which existed at the time of the Septuagint translation having been caused by transcribers' errors of an earlier date. A brief investigation of the *causes*, so far as we can trace them, of the mistakes will show in what degree such a view is tenable. There is little doubt but that numbers were originally represented in Hebrew, not

¹ So Heb.; '*three hundred and one*' LXX (B), '*three hundred and thirty*' LXX (A).

² So Heb. and LXX (B); '*forty*' LXX (A).

³ So Heb.; insert '*forty and five*' LXX.

as now by the names of the numbers in full, but simply by the letters of the alphabet taken in order, at the following numerical value: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 20, 30, 40, 50, 60, 70, 80, 90, 100, 200, 300, 400; the five terminal letters supplying the numbers from 500 to 900, and the thousands being obtained by appending certain marks or points to the units, &c. On this system errors of transcription would be extremely likely to arise from the mistaking of similar letters for each other (as of , 'six' and , 'seven'). Out of the forty-two detailed discrepancies involved in the above examples, twelve are explicable in this way.¹ These, then, being certainly errors of transcription, we inquire, in the next place, how many of them are to be ascribed to the period since the Septuagint translation was made, how many to that before it? The result is as follows:—five of the twelve are errors introduced since the Septuagint was written; seven existed already and passed into it uncorrected. From this we infer that the amount of error introduced by transcribers before and after the Septuagint version may be regarded as nearly equal. If, then, the remaining thirty inexplicable discrepancies are really due to transcribers' errors, we may fairly expect to find them also pretty evenly distributed between these two periods. Yet how stands the case? Out of these thirty, only five have come into the text since the Septuagint, while twenty-five must be ascribed to the period preceding. We ask, then, is it reasonable, when the natural and explicable errors of the scribes, during these two periods, were so nearly equal, to suppose that their inexplicable ones, arising from sheer carelessness, should have been in the former five times as many as in the latter?

It may be said, however, that a general argument like this

¹ In conducting this inquiry, attention has been given not only to the existing Hebrew alphabet, but also to that more

ancient one formerly used; each of which presents similarities unnoticeable in the other.

is unfair, since the periods in question are of different length in the case of different passages; some having been written several centuries earlier than others, and so having been exposed to greater risks in transcription. To put the matter in its most unexceptionable form, therefore, we confine ourselves for a moment to the discrepancies observable in the lists of Ezra ii. and Neh. vii. These lists must clearly have been written within a tolerably short period of one another; with them, too, the period prior to the Septuagint is at its shortest, and so likely to be characterised by the fewest mistakes. In respect to these lists, then, we find that out of a total of twenty-four detailed discrepancies, five only can be ascribed with certainty to errors of transcription; nineteen are inexplicable. Among these five, there are three subsequent to the Septuagint, two prior to it. Among the nineteen, however, only four are subsequent to the Septuagint, fifteen certainly earlier; albeit real transcribers' errors would appear, as before, to have been nearly equal in the two periods. Surely these facts testify unmistakably that the existence of these discrepancies cannot, as a whole, be attributed to the errors of transcribers. The books, as originally written, must have contained already a considerable proportion of them. This, at all events, is the view which a regard to the evidence available for determining the question inevitably leads to, as being the only one consistent with and warranted by the facts just considered. Whence, exactly, the errors *did* come cannot be determined with certainty; most probably from the use by the inspired writers of different documents, or editions of the same documents, *in which* they already existed; with which idea the other differences noticeable in their records well agree. Thus the parallel chapters, Ezra ii. and Neh. vii., contain not only the above-mentioned numerical discrepancies, but also occasionally differences arising from omission, diversity of order, and varying fulness

in details (see Ezra ii. 29–31, 33–4, 68–9; comp. Neh. vii. 33–4, 36–7, 70–2); yet are, for all that, in essence transcripts of the same document.

In such documents, then, as used by the sacred writers, we submit that the evidence considered proves there to have existed numerous errors in numbers, which errors were allowed to pass uncorrected into the body of inspired Scripture.

Not merely, however, by a comparison of parallel passages such as these, is this conclusion forced upon us; it arises quite as much from the investigation of certain sets of numbers, mutually connected, contained in one inspired record only. Thus, in Num. iii. 22, 28, 34, the three families of the Levites are given as numbering respectively 7,500, 8,600, and 6,200,¹ that is in all 22,300; yet, in v. 39, the total is given as but 22,000. Thus, again, in 2 Chron. xxii. 2, Ahaziah is said to have been forty-two years old at his accession,² while yet 2 Chron. xxi. 20 states his father and predecessor, Jehoram, to have come to the throne at thirty-two, and reigned but eight years; that is, to have been at his death exactly two years younger than his own son. Or again, to take a case where two authorities are involved, 2 Chron. xvi. 1 speaks of Baasha coming up against Judah in the thirty-sixth year of Asa;³ whereas, according to 1 Kings xv. 33, xvi. 8, his entire reign terminated ten years earlier, in the twenty-sixth of Asa. The comparison of the various dates given for the accession of the kings of Israel and Judah in the books of Kings presents us, however, with the greatest number and most important of this class of errors. We take seven instances.

1. There were contemporaneously in Israel and Judah two

¹ So Heb. and Sam.; 6,050 LXX, a case of letters similar to each other in the old alphabet being mistaken the one

for the other.

² So Heb.; twenty years LXX.

³ So Heb.; thirty-eighth year LXX.

kings bearing the same name, variously written Jehoram or Joram. Concerning these two kings we have the following statements :—

2 Kings i. 17—And Jehoram [king of Israel] reigned in his stead, in the second year of Jehoram the son of Jehoshaphat king of Judah.¹

2 Kings iii. 1—And Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah.

2 Kings viii. 16—And in the fifth year of Joram the son of Ahab king of Israel, and Jehoshaphat king of Judah,² Jehoram the son of Jehoshaphat king of Judah began to reign.

According to 1 Kings xxii. 42, Jehoshaphat reigned in all twenty-five years. A comparison of 1 Kings xxii. 51 (where Ahaziah king of Israel is said to have succeeded his father in the seventeenth year of Jehoshaphat, and to have reigned two years) with 2 Kings iii. 1 (cited above) shows that it must have been at the *close* of Jehoshaphat's eighteenth year that Jehoram king of Israel came to the throne. The remaining seven years of Jehoshaphat's reign would bring it, therefore, to the seventh year of Jehoram king of Israel before the former died and his son Jehoram succeeded him (1 Kings xxii. 50). But, now, it is asserted in 2 Kings viii. 16 (the third passage above) that this took place, not in the seventh year of Jehoram king of Israel, but in the fifth; which date is confirmed by the mention of Jehoram king of Judah reigning eight years, and his son succeeding him in the twelfth year of Jehoram king of Israel, which, if his death occurred towards the *end* of that year, and himself came to the throne at the *beginning* of the latter's fifth year, would just be the case. Here, then, is a clear discrepancy of two years. It may, of course, be said that Jehoram was associated with Jehoshaphat, his father, for two years, and so his reign appears to begin before the latter's death. To which it must

¹ So Heb.; LXX (B) reads as in 2 Kings iii. 1; LXX (A) places both readings one after the other.

² Joram probably married Jehoshaphat's daughter, just as we know Jehoram married Ahab's (2 Kings viii. 18).

be replied, that not only is this pure hypothesis, but that, even if true, it would not account for the statements before us, since when such association of a son with his father undoubtedly took place, as in the case of Jotham (2 Kings xv. 5), the reign of that son was still not considered to have begun until after his father's death (see below, p. 211). This, however, is only part of the difficulty; for now, further, we are told in 2 Kings i. 17 (the first passage above) that so far from Jehoram king of Judah coming to the throne five or seven years *after* Jehoram king of Israel, on the contrary, he came to the throne a year or two *before* him, since it was 'in the second year of Jehoram the son of Jehoshaphat king of Judah' that Jehoram succeeded Ahaziah on the throne of Israel; a discrepancy which no hypothetical association or interregnum can possibly account for.

2. Jehu king of Israel and Athaliah queen of Judah both began to reign at the same time. Accordingly, it was in the seventh year of each that Joash became king of Judah (2 Kings xi. 4, xii. 1), reigning in all forty years. Jehu, we are told in 2 Kings x. 36, reigned twenty-eight years. From his seventh year to the close of his reign there could not, then, be more than between twenty-one and twenty-two years; his death could not be placed later than the twenty-second of Joash; it might be as early as the twenty-first. Yet, in 2 Kings xiii. 1, we are told that Jehoahaz succeeded Jehu in the twenty-third of Joash. It might be supposed, perhaps, that there was a short interregnum, albeit none is mentioned or hinted at; this, however, is negatived by the dates subsequently given.

If the twenty-third year of Joash king of Judah be the true year of Jehoahaz's accession, then, as it was in the former's thirty-seventh year that Jehoash succeeded Jehoahaz in Israel (2 Kings xiii. 10), it is clear that Jehoahaz cannot have reigned more than between fourteen and fifteen years.

On the contrary, in 2 Kings xiii. 1, it is said that he reigned seventeen years. Say that Jehoahaz came to the throne in the twenty-first of Joash king of Judah (as above), and this is consistent and credible. Assert that it was in the twenty-third of Joash, and the seventeen years must be rejected as excessive. The assumed interregnum thus merely leads to fresh difficulties.

3. In the thirty-seventh year of Joash king of Judah Jehoash came to the throne of Israel. The latter's second year would thus correspond to the former's thirty-eighth, or perhaps the beginning of his thirty-ninth. In this second year of Jehoash, we are told, Amaziah succeeded Joash in Judah (2 Kings xiv. 1). Clearly then, according to this, Joash cannot have reigned quite thirty-nine years, yet, according to 2 Kings xii. 1, he reigned forty years. We might here again, of course, fly to conjecture, and assume that Amaziah was associated with his father for a year or two; against which, however, not only have we the facts previously insisted on, but also the circumstance that Joash fell a victim to a conspiracy, and that the first act of his son, 'when the kingdom was firm in his hand,' was to slay his father's murderers (2 Kings xiv. 5), which expression certainly seems to imply that he was not king before.

4. Jeroboam II. began to reign in the fifteenth year of Amaziah (2 Kings xiv. 23), who lived after this fifteen years more (2 Kings xiv. 17), reigning in all twenty-nine years (2 Kings xiv. 2). Amaziah's death must have occurred, therefore, in the fifteenth year of Jeroboam II. Upon Amaziah's death we are told that 'all the people of Judah took Azariah and made him king instead of his father' (2 Kings xiv. 21), which may perhaps imply some rival claimant for the throne having appeared in the field, especially as Amaziah also fell by a conspiracy. With such unanimity the struggle could not well, however, have been a

long one. According to 2 Kings xv. 1, however, Azariah's accession did not take place until Jeroboam's twenty-seventh year. An interregnum of the extent required (twelve years) to account for this discrepancy, is surely most improbable.

5. Jeroboam II. reigned in all forty-one years (2 Kings xiv. 23). He reigned, therefore, twenty-six years after the accession of Azariah, which took place in his fifteenth year (see above). Or, if the statement of 2 Kings xv. 1 be preferred, that the accession of Azariah was in his twenty-seventh year, then Jeroboam reigned after that but fourteen years. In the twenty-sixth or fourteenth years of Azariah, then, Jeroboam must have died. According to 2 Kings xv. 8, however, it was in neither of these years, but far later, in the thirty-eighth of Azariah, that Zachariah succeeded Jeroboam. Another most improbable interregnum of twelve or (if the former interregnum be admitted) twenty-four years must be assumed to account for this. Yet Scripture says simply, as in every case, 'and Jeroboam slept with his fathers, the kings of Israel, and Zachariah his son reigned in his stead (2 Kings xiv. 29). This thirty-eighth year of Azariah forms, notwithstanding, the basis of the whole subsequent chronology.

6. Azariah reigned in all fifty-two years (2 Kings xv. 2). Pekah king of Israel came to the throne in his fifty-second year (2 Kings xv. 27). Not more, therefore, than *part of a year* had then to elapse before Azariah's death. Jotham, his son, had long been exercising the public functions of king (2 Kings xv. 5); so that an interregnum is out of the question. Notwithstanding, it was not, we are told, until Pekah's second year that Jotham succeeded to the kingdom (2 Kings xv. 32).

7. Jotham reigned in all sixteen years (2 Kings xv. 33). The first year of his successor, Ahaz, would correspond, therefore, with the seventeenth or (if 2 Kings xv. 32 be main-

tained) the eighteenth of Pekah. Pekah reigned twenty years (2 Kings xv. 27). The first year of his successor, Hoshea, would correspond, therefore, with the second or third of Ahaz. Instead of this, however, we have, concerning this accession of Hoshea, the two following extraordinary statements:—first, that it took place in the twentieth year of Jotham (2 Kings xv. 30), who yet reigned, we are told, but sixteen years in all; second, that it took place in the twelfth year of Ahaz (2 Kings xvii. 1), which would require yet another interregnum of nine or ten years to be assumed.

These accumulated discrepancies, many of them utterly irreconcilable on any hypothesis, show very plainly that the chronology of the book of Kings, as a whole, is confused and full of errors. Taking the reigns of the kings of Israel as our guide, we should conclude that the period from the accession of Jehu to the fall of Samaria was 143 years; taking the reigns of the kings of Judah, we should make it 165 years; taking the conjectural harmony noticed above, it would be 177 years. Which is correct it is impossible to determine; most probably neither. At all events the matter is, so far as Scripture is concerned, hopelessly uncertain.¹ Whence, then, came these errors? The agreement of the Septuagint, in almost every instance, shows that they are of earlier origin than that version. The facts before elucidated concerning transcribers' errors (pp. 204–6) show that they cannot in fairness be ascribed to the mistakes of copyists of Scripture before that period. The most reasonable view seems to be, therefore, that as the books of Kings are unquestionably compilations from older documents, these discrepancies existed already in the authorities thus made use of, and, not

¹ A comparison of Scripture with profane authorities is foreign to our present object. It may be interesting, notwithstanding, to know that the Assyrian records make this same period not more than 119 years.

lying on the surface in such a manner as to be readily detected, were allowed to pass into Scripture uncorrected.

Similar explanation will account, also, for other discrepancies not connected with numbers; as the statement in 2 Kings xii. 13, that the money brought to the temple in the days of Joash was *not* used for making vessels of gold and silver for the house, whereas 2 Chron. xxiv. 14 says that the remnant of the money so brought, after the repairs were finished, *was* used specifically for this very purpose; or again, the, to say the least, very difficultly reconcilable versions of the death of Ahaziah in 2 Kings ix. 27-8 and 2 Chron. xxii. 7-9; or again, the statement in 1 Kings xv. 5, that the *only* thing in which David 'turned aside' from God was 'in the matter of Uriah the Hittite.'

But it may be said, in what way does this pushing back the origin of discrepancies to a period prior to the composition of Scripture alleviate the difficulty as to their origin? They must still have arisen chiefly from transcribers' errors. In what way, then, is this more reasonable, or easier to conceive, before the documents in question passed into Scripture than afterwards? It is easier to conceive in this way: the Scriptures, as Scriptures, seem ever, as we should have expected, to have been preserved and copied with extreme care; directly, therefore, any document passed into Scripture, it would be unlikely for considerable errors of transcription to be introduced into it. Not so, however, with documents independent of Scripture, and especially mere state records of no apparent sacred value; *these* would naturally be treated far more carelessly, and so errors in their details be more likely to arise. In the original construction of such documents mistakes might also readily occur. The chances of error creeping in during this earlier stage of the documents' existence are thus far greater than subsequently to their incorporation in Scripture.

In reasoning upon these discrepancies we do not therefore, it will be seen, in any case attribute them to the inspired writers. A few have arisen from later transcribers; the majority, it would seem, existed already in the documents used by these writers. All that we insist on is, that the inspired authors of Scripture *allowed* such errors to pass into Scripture from these documents uncorrected; and this simply because they did not know them to *be* errors. But if so, then clearly, in respect to the matters of fact involved in these errors, the writers of Scripture were *not* inspired. To suppose that the Holy Spirit directed or authorised the insertion of an erroneous statement in chronology, or a false enumeration, is as incredible as to suppose that He directed or authorised the misrepresentation in any respect of Christ's words. The importance of the one may be infinitely less than that of the other; but the difficulty lies, not in the importance of the errors, but in the deliberate deviation from truth which the authorisation of *any* error on the part of the Holy Spirit necessarily involves. Ascribe the chronology and various enumerations of Scripture to Him, and there is no reasonable alternative but to hold Him responsible for a large number of errors and misstatements. Ascribe these to the human authors solely, and we are at once at liberty to regard such errors as involuntary and innocent—the mere result of lack of knowledge, without the slightest trace of unverity; nay, we are not only at liberty thus to regard them, but we are naturally led to such a view by weighty and sufficient reasons.

We conclude, therefore, that, so far as the Old Testament is concerned, the inspiration of the sacred writers did not in any way mitigate or control their natural frailty in recording historical matters of fact. They were left to gather their information from ordinary human sources, and were in no way so directed or overruled in thus gathering it as to enable

them infallibly to select the true and reject the false. Their histories, regarded in the aspect of chronology, or as a bare narrative of outward facts, are purely human; their inspiration, therefore, certainly *not* plenary.

We pass now to the New Testament. And here the first instance bearing upon our question, that calls for notice, is the genealogy of Christ, in the opening section of Matthew's gospel. We do not allude to the difference existing between this and the genealogy given by Luke; the two are too manifestly based upon different principles, and intended to accomplish different ends, to permit any detailed comparison between them being instituted. The point insisted on is one internal to Matthew's genealogy, regarded entirely by itself. It is this:—After naming the several links through which Christ was connected with the great founders of the polity of Israel, the result is summed up by the division of the generations into three groups, viz. those from Abraham to David, those from David to the captivity, and those from the captivity to Christ. Each of these groups, it is asserted, consists of fourteen generations. Now, in the first place, these three fourteens are not all reckoned on the same principle. The first set, from Abraham to David, includes both these to complete its number. The second set one would have expected, therefore, to have begun with David and ended with Jeconiah, including both. Thus reckoning, however, would make fifteen; we conclude, therefore, that Solomon is the first member here intended, and that the fourteens are meant to be consecutive, not overlapping. The third set, then, should begin with Salathiel and end with Christ. Thus reckoning, however, would make but thirteen; to obtain fourteen we have to count Jeconiah also, who is thus made part of two groups, which are not consecutive, but overlap. According to Matthew's own showing, there-

fore, there were *not* the same number of generations in each group; not 14, 14, 14, on any principle of reckoning, but either 14, 15, 14, if they be reckoned as overlapping, or 14, 14, 13, if they be reckoned as consecutive. Yet he asserts that the groups are alike, and that each of them contains fourteen generations.

This, however, is not all; even the partial similarity in number thus presented is only obtained by the arbitrary omission of certain links in the chain. The line of descent from Abraham to David is given, so far as we have any means of judging, in full. All Scripture evidence agrees that there were exactly twelve links between Abraham and David, so that the addition of themselves makes up fourteen in all. It is a *fact* that there were, on this principle of reckoning, fourteen generations from Abraham to David. But it is *not* a fact that there were, in like manner, fourteen generations from David to Josiah's sons. Reckoned from David there were eighteen, reckoned from Solomon seventeen. The number fourteen is only obtained by omitting three undoubted links, Ahaziah, Joash, and Amaziah. Now, if the object were merely to trace the legal descent of Christ from David, the omission of a few links, however strange, would matter little. But when, besides this, the links are carefully *numbered*, and stress laid upon their identity in number between certain epochs, then the omission of any of them becomes a serious flaw. Whether the enumeration of the third set is correct or not we have no means of ascertaining. Suffice it, Matthew by omitting these three names, and then asserting there to have been fourteen generations between David and the captivity, has asserted that which is *not true*.

Who, then, is responsible for this statement, and the defective genealogy on which it rests? On the theory of plenary inspiration we should have to say, the Holy Spirit, and be obliged, in consequence, to hold that the three names

were *intentionally* left out, the false statement made with a full knowledge of its falsity—made, in fact, deliberately to deceive. The bare mention of such a notion is a sufficient refutation of it. We conclude, therefore, that for this statement and genealogy, regarded thus as matters of fact, the human author, not the Spirit, is responsible. Thus originated, we are at liberty to regard the omission of Ahaziah, Joash, and Amaziah, the diverse reckonings, the untrue statement, as each and all of them arising from no deeper cause than defective memory and natural carelessness. The resemblance in names of Ahaziah (Ὁχοζίας) and Uzziah (Ὀζίας) may easily have led Matthew to pass unwittingly from one to the other; a rough enumeration may have led to the statements as to the generations, without the slightest intentional untruth of any kind.

This instance is most instructive, for in this genealogy, and especially its threefold division, there lies without doubt important truth. The times of Abraham, David, and the captivity were exactly the three great starting-points for Messianic hopes, round which prophecy most thickly clustered; as well as the three most momentous epochs in the development of that kingdom which Christ came to bring to perfection. The assertion of Christ's relation to these three periods forms thus the key to the right understanding of Matthew's peculiar line of thought in respect to Christ's life, just as Luke's genealogy, proving Jesus to be the Son of God *because* the Son of Man gives the key to his peculiar line. To whom, now, is this grand thought, underlying the genealogy and statement, to be ascribed? Surely, without doubt, to the Spirit. Here, then, is inspiration powerfully at work, and yet the plainest traces of human imperfection in the result produced; the teaching Divine and pure, the form in which it is couched human and faulty; the Spirit impelling Matthew to set forth certain truths, Matthew setting them

forth in fashion suited to his day, but with frailty marking every step—frailty which yet affects not in the least the truth conveyed; an extreme but apt illustration of that mingling of human and Divine which our investigations are tending to establish as the rule in Scripture generally.

Passing on to the Evangelic narratives at large, we fix our attention, in the first place, on the order and connection in which the events of our Lord's life are related. In respect to His discourses, we have seen that they are on several occasions disarranged, wrongly connected, or even transferred (in part) from one occasion to another. We inquire, now, whether anything like this is observable in regard to incidents and actions. That the gospels are not all of them chronologically arranged throughout is patent to every one. To illustrate this acknowledged fact it needs but to take a chapter or two in one gospel, number the incidents contained in them, and then write out these numbers in the order in which the incidents they represent are contained in another. Thus we take Matt. viii.—ix., and number the incidents there recorded, in the order in which they occur, from 1 to 16; we turn now to Mark, and there we find them scattered throughout various parts of his first five chapters, with many others interposed, and in the following order:—3, 4, 1, 10, 11, 12, 7, 8, 9, 13, 14. That both these arrangements cannot be chronologically correct is self-evident. The explanation commonly given of this phenomenon is that one or other gospel (i. e. either Matthew, or Mark and Luke, the two latter being generally in agreement) was never intended to present the events chronologically, but grouped them together on some entirely different principle. And no doubt, if good reason could be shown for such a view in any word of the Evangelist to that effect, or any characteristic difference in his mode of narration, as compared with the others, this would at once

set the matter at rest, since there is nothing in avowedly unchronological arrangement in itself inconsistent with plenary inspiration. That no such good and sufficient reason for regarding either gospel as purposely unchronological in fact exists, is plainly evidenced by the circumstance that critics who hold this view are much divided as to *which* gospel is to be thus set aside in regard to chronology, which followed. Some strenuously uphold Matthew's claim to give the true order, some Mark's and Luke's. Leaving this general view of the question, however, let us, in order to bring the matter to a direct issue, take up some particular and well-marked incidents recorded by all three, and see in what way their date and connection are fixed in the different accounts.

1. We take, as our first example, the *stilling of the tempest*, related in Matt. viii. 23-7, Mark iv. 35-41, and Luke viii. 22-5.

In Matthew the incident is thus connected :—Jesus was in Peter's house at Capernaum, where He healed his mother-in-law (Matt. viii. 14-5) ; 'when it was evening' a multitude of sick folk and those possessed came to be cured (v. 16-7) ; Jesus, 'seeing the multitude about Him, commanded to depart to the other side' (v. 18) ; while on their way, a scribe came to Him offering to *follow* Him wherever He went ; one of His disciples also asked leave to go first and bury his father ; Jesus answered them both, telling the first that He had no proper home, and bidding the last '*follow*' Him (v. 19-22) ; immediately upon this we read, 'and when He entered into a ship, His disciples *followed* Him' (v. 23) ; then comes the account of the tempest and its quelling. Nothing can be plainer than that Matthew intended these events to be regarded as strictly consecutive. Jesus gives orders to cross the sea ; as He is going various questions arise as to *following* Him ; then He gets into a ship, and it is noted that His disciples did in fact *follow* Him. According to Matthew,

then, the stilling of the tempest took place immediately after Jesus' visit to Peter's house; most probably, we should conclude, in the evening of the same day, as it was early evening when the crowds assembled, and Jesus was asleep in the ship when the storm arose.

We next turn to Luke. Here also we find an account of Jesus' visit to Simon's house, His curing Simon's mother-in-law, and the approach of many to be healed at the time of sunset (Luke iv. 38-41); no mention, however, of any command to depart to the other side, but, on the contrary, an intimation that 'when it was morning' Jesus left the city and 'went into a desert place,' whither the crowd followed Him, begging Him not to go away from them (v. 42). Much further on in the history we find an account also of two who spoke to Jesus exactly as the scribe and disciple above, whom also He answered with the same words (Luke ix. 57-60); but this was on the journey from Galilee to Jerusalem, immediately before His decease (v. 51-7), utterly unconnected either with the incidents in Capernaum just noted, or the stilling of the tempest. Passing by these divergences, however, we come to Luke's account of the stilling of the tempest. It is given immediately after the parable of the sower and the request of Jesus' relatives to see Him (Luke viii. 4-21); not, however, as certainly connected with these in time, but introduced with the general words, 'and it came to pass in one of those days.' Luke, therefore, while distinctly disallowing the date and connection in which Matthew places this incident, does not himself refer it to any other, but rather by this vague note of time confesses that he does not know exactly when it happened.

We now pass to Mark. In the account of Jesus' visit to Simon's house, and the subsequent events, he agrees exactly with Luke, excluding Matthew's account even more decisively by noting, not only that Jesus went out into the desert in

the morning, but also that 'He *rose up*' and went out, and that He did this 'a great while before day,' thus plainly implying that Jesus had slept in the house (Mark i. 29-38). The incidents of the scribe, &c., Mark nowhere relates. Respecting the stilling of the tempest, however, he is most precise; for not only does he place it, like Luke, after the parable of the sower, &c., but he says that Jesus commanded to cross the sea 'the same day when it was evening' (Mark iv. 35).

Matthew and Mark thus both define carefully the occasion when this miracle took place; are, however, therein hopelessly at variance in two particulars. Luke also contradicts Matthew in two particulars, but implies his ignorance of the exact date of the miracle, inclining, however, towards Mark's account.

2. We take next the *healing of the paralytic*, recorded in Matt. ix. 2-8, Mark ii. 3-12, and Luke v. 18-26.

According to Matthew the date and connection of this miracle were as follows:—Jesus having stilled the tempest, as above, proceeded to heal two demoniacs at Gadara, allowing the devils to go into a herd of swine (Matt. viii. 28-33); whereupon the people there besought Him to depart (v. 34). Accordingly 'He entered into the ship and passed over, and came into His own city,' i. e. Capernaum (ix. 1); immediately upon which we read, 'and behold, there was brought unto Him a paralytic laid upon a bed,' &c. Matthew, therefore, fixes this miracle as having taken place on Jesus' re-entry into Capernaum immediately after the miracles on the sea and at Gadara.

Turning to Mark and Luke, we find this view at once excluded by the healing of the paralytic being placed considerably *before* the storm; as also by another entirely different miracle, the raising of Jairus' daughter, being con-

nected with Jesus' return from Gadara. Luke, as before, gives no precise information as to the date, placing the incident indeed next in order after the cleansing the leper (Luke v. 12-5), but introducing the narrative merely with the general formula, 'and it came to pass in one of those days' (v. 17). Again, however, Mark steps in, confirming Luke's arrangement, and giving more exact notes of time. He describes how, in consequence of the leper's noising abroad Jesus' act of mercy towards him, Jesus was obliged to avoid the city and remain 'without in desert places' (Mark i. 45); and then proceeds, 'and again He entered into Capernaum after some days' (ii. 1), with which re-entry he directly connects the healing of the paralytic.

Both Matthew and Mark, then, describe this miracle as occurring on the occasion of a re-entry of Jesus into Capernaum; Matthew, however, fixing on the entry after the storm, which Mark places later; Mark fixing on the entry after the cleansing the leper, which Matthew places earlier; Luke being less precise, but still plainly at variance with Matthew, and confirmatory of Mark.

3. We take, in the next place, the *raising of Jairus' daughter*, recorded in Matt. ix. 18-26, Mark v. 21-43, and Luke viii. 40-56.

The connection of this is thus given by Matthew:—After healing the paralytic, Jesus went out, and 'passing along from thence,' saw Matthew in his toll-booth, and commanded him to follow Him (Matt. ix. 9); as He was 'sitting in the house' (i. e. Matthew's, where a feast was made for Him), 'many tax-gatherers and sinners came and sat with Jesus and His disciples' (v. 10); this led to questioning on the part of the Pharisees, first, as to His eating with such outcasts; and second, as to His leading His disciples to feast rather than fast; each of which points was taken up and discoursed upon

by Jesus (v. 11-7) ; then, 'while He was speaking these things unto them, behold, a ruler came,' &c. It is impossible for any note of time to be more precise.

Turning, then, to Mark and Luke, we find the same sequel to the history of the paralytic given as in Matthew, so far as to the point where Jesus closes His discourse in the latter's house with the parable of the new wine and old bottles (Mark ii. 13-22, Luke v. 27-39). Not the slightest hint is given, however, of any ruler having come in at this point; on the contrary, the narrative proceeds to the incident of the disciples rubbing and eating the corn on the Sabbath, placed by Matthew considerably later. The account of the raising of Jairus' daughter is given by Mark and Luke immediately after the return from Gadara, and as directly connected with it. Jesus came back, they say, in the ship, and found a crowd of people waiting for Him (Luke viii. 40); these gathered round Him and 'received' Him, He meanwhile remaining 'by the sea' (Mark v. 21, Luke viii. 40); then, 'behold, a ruler cometh,' &c. It might be thought, perhaps, that as the difference in time here between the two accounts is but small, amounting, indeed, to no more than a few hours,¹ it would be feasible here to combine them into one. Against this, however, there must be urged not only the utter discrepancy in respect to the date of the starting-point, the return from Gadara (see pp. 219-21), but especially, first, the distinct reference by Mark of the intermediate events given by Matthew to an entirely different and earlier time (see pp. 221-2); and second, his plain denial of any such entry into the town having here taken place, in the words 'and He was (*ἦν* not *ἔγνετο*) by the sea,' with which he links together Jesus' return and reception, and the arrival of Jairus.

¹ The time, namely, required for the healing of the paralytic, the call of Matthew, and the conversation in his house, which Matthew places between the return and the arrival of Jairus.

These three examples are all taken, it will be seen, from the 8th and 9th chapters of Matthew, where it is often asserted that chronological arrangement is designedly not attended to, but Christ's miracles grouped together without regard to order or connection, so as to give a general view of His activity in this respect. How absolutely contrary such a notion is to the facts of the case is sufficiently evident. Whichever order may be in fact the true one, that of Matthew has, at least, as good a claim for acceptance, so far as precise notes of time and connection go, as that of Mark, and considerably better claim than that of Luke. Both Matthew and Mark manifestly *intended* to narrate the events of which they speak in exact chronological order. Both believed that they did so. One or other is, however, notwithstanding, certainly in error; for the order which they adopt is, in particular after particular, diametrically at variance, and this in cases where their respective chronological indications are just at their clearest and strongest.

From these facts, then, we conclude that in the Evangelic accounts of Christ's life there are certainly errors of two kinds: first, the several events are continually arranged in a different order from that in which they actually occurred; second, the notes of time and connection given are, in several instances, even when most precise and distinct, misleading and untrue; the statements made by them are contrary to facts. If, for instance, it is true that Jairus came to Christ while He was discoursing in Matthew's house, then it is not true that He came immediately after His return from Gadara, while still by the sea; and so on.

The chronology of the gospels, both implied and expressed, being thus unquestionably mixed with error, it is no more than natural that similar error should at times be perceptible in the accounts of the events them-

selves. We take a couple of instances by way of proof that it is so.

1. The *healing of the centurion's servant*, recorded in Matt. viii. 5-13, and Luke vii. 1-10.

According to Matthew it is plain that the centurion came to Christ himself. We are told so at the first in so many words, 'a centurion came unto Him, beseeching Him, and saying,' &c. (Matt. viii. 5). The whole conversation between him and Jesus takes it for granted, 'and Jesus said unto him' (v. 7), 'and the centurion answered and said' (v. 8). The conclusion fixes it beyond a doubt, 'and Jesus said unto the centurion, *Depart*' (*ὑπάγε*), &c. (v. 13).¹ Not a hint of any friends, still less any intercessors, is to be found anywhere. The centurion 'came,' the centurion was told to 'depart,' the centurion spoke, the centurion was spoken to. We have no alternative but to believe that he was really there and conducted his suit in person.

Turning, then, to Luke we find this flatly denied. There we are told that 'he sent' unto Jesus 'the elders of the Jews' (Luke vii. 3), that '*they* besought Him' (v. 4), that Jesus 'went with *them*' (v. 6). While that the centurion himself was *not* there, is evident from the fact that when he sent the second time to Jesus, part of his message was 'neither thought I myself worthy to come to Thee' (v. 7). There is, of course, here no word about the centurion's departing, but we are simply told of the return of 'those who were sent' (v. 10). We have no alternative, therefore, but to believe that the centurion was never there at all, but conducted the suit entirely by deputy.

That Matthew and Luke are here relating the same incident is evidenced both by the connection in which they place it, each making it follow immediately after the Sermon on

¹ In *MC* there is further added, 'and found in that same hour the servant returning to his house, the centurion well,' which is omitted by B.

the Mount, and still more by the close and remarkable parallelism in the details of the incident itself, and especially in the objection of the centurion to Jesus coming into his house, and Jesus' astonishment and comment thereon. Even supposing that there were two centurions, who each interceded for his servant, and each objected in the same terms to Jesus coming under his roof, it is surely incredible that Jesus on each occasion should have marvelled and exclaimed, 'not even in Israel have I found so great faith' (Matt. viii. 10, Luke vii. 9). The incidents must be identical.

It is not to be overlooked that, besides the main discrepancy here insisted on, there is also another, in that Matthew makes Jesus, on hearing the centurion's request, merely *say*, 'I will come and heal him,' and then immediately receive the answer that there was no need, His word was enough (Matt. viii. 7-9); while Luke describes the request as distinctly for Jesus to *come*, then tells how He went, and how it was not until close upon the house that a second message came, saying that His word would suffice (Luke vii. 3, 6-8). It is plain, then, that in narrating this incident, either Matthew (which is most probable) has been exceedingly loose and inaccurate, or else Luke has drawn very largely upon his own imagination, and introduced details contrary to the actual facts.

2. We take next the account of the *women's visits to Christ's tomb* on the morning of His resurrection, recorded in Matt. xxviii. 1-10, Mark xvi. 1-11, Luke xxiv. 1-12, and John xx. 1-18.

All these authorities agree that Mary Magdalene was one of those who first went to the tomb. John speaks only of her (John xx. 1); Matthew adds 'the other Mary' (Matt. xxviii. 1); whom Mark also names, only more precisely ('Mary the mother of James'), and besides makes mention of Salome

(Mark xvi. 1); Luke speaks of both Marys, of Joanna, and 'the rest with them' (Luke xxiii. 55-6, xxiv. 1-10). The accounts differ, therefore, much in fulness.

Then as to the incidents themselves.

John says that Mary, when she came, saw that the stone was taken away, and thereupon ran and told Peter and John, 'They have taken the Lord out of the tomb, and we know not where they have laid Him' (John xx. 1-2); then Peter and John came and saw the empty tomb, and went away again (v. 3-10); Mary, however, remained, and looking in once more, saw two angels sitting, who asked her why she wept (v. 11-3); she returned to them the same answer, 'They have taken away my Lord, and I know not where they have laid Him' (v. 13); while thus speaking she turned round and saw some one standing by, who asked her again why she wept, to whom she replied by asking if he had taken Jesus away (v. 14-5); the mention of her name told her that it was Jesus Himself who was speaking to her (v. 16); then she was directed to go and tell His brethren that He was about to ascend to His Father and their Father, &c. (v. 17), which she did (v. 18).

From this account of John it is plain, *first*, that the vision of the angels took place on Mary's second visit to the tomb, not the first; *second*, that the news conveyed by her to Peter and John the first time, on account of which they came to see the tomb, was no message concerning resurrection, but merely the information that the tomb was empty; *third*, that Mary's own conviction, up to her personal converse with Jesus (that is, even *after* the vision of the angels), was that He was *not* risen, but merely taken away somewhere else; *fourth*, that her first sight of Jesus was *at* the tomb, *before* she set out to carry the news of His resurrection to His disciples. These positions form the very essence of John's narration.

Turning now to the other Evangelists, we find every one of these positions contradicted by one or more of them in the plainest manner.

According to Luke, the women, when they found the tomb empty, 'were at a loss,' and while in this state of mind saw two angels (Luke xxiv. 2-4), by whom they were distinctly told that Christ was risen, and reminded of His own words to that effect (v. 5-7); they 'remembered His words' (v. 8), and forthwith left the tomb to carry the news to the disciples (v. 9). It is distinctly asserted that Mary Magdalene was one of those who brought this message (v. 10). The disciples looked upon the news as 'idle talk,' and 'believed them not' (v. 11); Peter, however, ran to the tomb, inspected it, and returned 'marvelling in himself at what had happened' (v. 12).¹

Luke, then, asserts plainly and circumstantially, *first*, that the vision of angels took place on the first visit of the women; *second*, that the news taken by Mary and the others, which led to Peter's visit, was the angels' message concerning Christ's resurrection, not the mere news of the tomb being empty; *third*, that these words of the angels, though insufficient to convince the disciples, were already working conviction in the women's minds: thus directly contradicting the three first positions maintained by John.

The account of Mark consists apparently of two portions from different hands; the former, xvi. 1-8, being from the Evangelist himself; the latter, xvi. 9-20, being from some later writer, added probably on account of the abrupt termination of the gospel as it thus stood.² This, however, does not in any way affect our present object, which is simply to compare the facts recorded.

According to Mark proper, then, the women, finding the

¹ This verse is omitted by D, retained by \aleph AB.

² These latter verses are omitted by \aleph B, retained by ACD.

tomb empty, saw *an* angel (Mark xvi. 4-5), who told them that Jesus was risen, and bade them go tell the disciples, and especially Peter, that He was going before them into Galilee (v. 6-7); upon this they 'fled from the tomb,' being 'frightened and astounded;' and so far from telling the disciples, 'said nothing to any one, for they were afraid' (v. 8). The later writer adds that the first to whom Jesus showed Himself was Mary Magdalene (v. 9), who thereupon went and told the disciples, failing however to convince them that her testimony was true (v. 10-1). This latter clause confirms John's account, and leaves Luke's untouched. Not so, however, with the part certainly written by Mark himself. Here, *first*, we have the vision of *an* angel (not two) distinctly connected with the first visit of the women; *second*, the message as to Christ's resurrection plainly given by the angel on this occasion; but, *third*, this message *not* conveyed, but concealed from every one. Both Luke and John are thus in certain details contradicted by Mark.

Lastly we turn to Matthew. Here we are told that the women went to the tomb (Matt. xxviii. 1); that a great earthquake happened, and an angel descended from heaven and rolled away the stone, at whose appearance the soldiers on guard 'became as dead men' (v. 2-4); that the angel told the women that Jesus was risen, as He had said, bade them go tell His disciples of it, and that He was going before them into Galilee (v. 5-7); that the women ran 'with fear and great joy' (therefore in part, at least, believing) to carry the message (v. 8); that 'as they were going'¹ Jesus 'met them,' that they recognised and worshipped Him (v. 9), and received from Him a further command to tell His brethren to go into Galilee, where they should see Him (v. 10). The parallelism with Mark and Luke leaves no room to doubt that the

¹ This clause, 'as they were going to tell His disciples,' is omitted by \aleph BD, retained by AC.

angel's message here recorded is the same with that related by them, and therefore given at the first visit. Without, however, insisting upon this, we notice as distinctly asserted by Matthew, *first*, that the news they went to take to the disciples was a message concerning resurrection; *second*, that this message brought at least partial faith into the women's own minds; *third*, that they were fully intent on carrying this message to the disciples; *fourth*, that before they got to them, while *on their way* (not while standing by the tomb), Jesus Himself appeared to them. In all which particulars, as given in the plural, while only *two* women are mentioned, Mary Magdalene must be held to be strictly included.

On the minor items of difference in these accounts, such as the number of the women or the angels, we do not insist. We dwell on the following five points only:—First, when was it that the vision of angels occurred? Second, what news was it, conveyed by Mary to the disciples, which led Peter to run to the tomb? Third, what effect had the words of the angels, whatever they were, upon the faith of the women? Fourth, what was their action on receiving these words? Fifth, when and under what circumstances did Jesus first show Himself to Mary Magdalene? It is unnecessary to repeat the various statements in respect to these points detailed above. Suffice it, on each there is diametrical contradiction between one or more of the Evangelists and the others. It is hard, indeed, to conceive a set of versions of the same event, which, agreeing perfectly in their testimony to that event, and recording the same general set of incidents as connected with it, should yet differ more irreconcilably from one another in fundamental details. It may seem strange that such differences, such contradictions, should exist in Scripture; exist, too, in the record, so important as a matter of evidence, of the greatest and most pregnant event human history has ever known. But the fact remains, notwithstanding, that they

do exist, and exist just here, where they would seem most harmful, in the greatest numbers, and of the most startling description.

. In dealing with discrepancies of this kind, it is often said that if we knew *all* the facts of the case we should find our difficulties disappear entirely. And no doubt there are many instances of divergent accounts in the gospels to which this remark most justly applies. The particular cases just insisted on are, however, of quite another kind. No fuller information could possibly reconcile the statement that the centurion pleaded his own suit, with the contrary one that he never came to Jesus at all; or the statement that Mary Magdalene saw Christ first while standing by the tomb, with its opposite that she met Him while running to the disciples; or the statement that the women went with joy to carry the angel's message, with the other that they were so frightened as to say nothing to any one, &c. &c. Fuller information would no doubt enable us to discern more clearly what elements of truth there were in each account; to understand, also, better how from one original such diverse representations could have sprung. But no fuller information could make it any the less necessary to reject *parts* of one or other account as untrue and misleading.

The existence of such incorrect and contradictory details in the gospel history being thus established, the bearing of the fact upon inspiration need not detain us long. We have simply to repeat once more the plain dilemma: These phenomena must be attributed either to the human authors or the directing Spirit. If they are attributed to the human authors, we have every reason to regard them as the involuntary results of natural frailty, defectiveness of information, memory, &c., involving no untruthfulness, and therefore reasonable and credible. If they are attributed to the Spirit, we have no alternative but to regard them as the result of

deliberate choice, wilful misrepresentations on the part of One possessed of the fullest information, who, though capable of giving the truest possible account, yet preferred to give a false one. This latter proposition is incredible, impossible. Therefore they are to be attributed solely to the human authors; a mingled responsibility involving all the difficulties belonging to one of the Spirit only.

But it may be said, is there not here, in the gospel narratives, a sufficient motive to account for such divergences being authorised by the Spirit? Does not the evidential value of the four gospels depend very much upon their manifest independence of each other, which independence is most clearly shown by the existence of such discrepancies? No doubt it does; but what then? Our difficulty lies, not in the lack of motive for such authorisation, but in its inconsistency with truthfulness. No advantage thereby to be obtained would induce a really truthful man to deviate from or distort what he knew to be fact; how much less could such advantage constitute a sufficient motive for the Spirit of Truth to do so! Yet this is exactly what such a position would assume to be the case. The assertion that these divergences are of use as proving independence, and so increasing evidential value, is indeed in itself a conceding of their purely human origin. For so long as plenary inspiration is maintained, and every statement down to the minutest detail is regarded as directed or authoritatively controlled by the Spirit, so long independence is out of the question. We have not four witnesses, but One. These divergences are no longer the result of the natural imperfection of honest men, a proof, therefore, of the absence of collusion; but are intentional misrepresentations made or adopted by a common author, we could only suppose purposely to hide the collusion which in fact existed. Whenever, therefore, the independence of the four gospels is insisted on

as enhancing their evidential value, whenever, especially, their differences are adduced as proofs of their independence, it is to be remembered that there is at once conceded thereby their *non-plenary* inspiration. They are allowed to be, in their testimony to facts, strictly and wholly human.

The surpassing importance of the event in connection with which the last considered series of discrepancies was found to exist, might seem to preclude the necessity for further investigation. If in narrating the incidents of the resurrection the Evangelists were not preserved from errors in fact, it were unreasonable to expect either them or any other inspired writers to be preserved from such elsewhere. As, however, it is part of our object to show that the evidence on which our conclusions are based is confined to no one writer or book, but is common to the whole of Scripture, we pass over the many other remarkable, but less demonstrable, instances of discrepant accounts to be found in the gospels, and proceed briefly to notice two historical inaccuracies in the book of the Acts of the Apostles.

1. Acts vii. 14, '*Then sent Joseph, and called his father Jacob to him, and all his kindred, seventy-five souls.*'

This statement, which occurs in the speech of Stephen, is directly contrary to Gen. xli. 26–7, Exod. i. 5, and Deut. x. 22, where it is asserted that the exact number who came into Egypt was sixty-six, or, as including four born in Egypt (*viz.* Manasseh and Ephraim then living, and Hezron and Hamul substituted for Judah's two eldest, who died in Canaan),¹ in all seventy. Stephen here was plainly following the Septuagint, which in two of the above passages, Gen. xli. 27 and Exod. i. 5, reads not seventy, but seventy-five.²

¹ See *Historic. Charact. Pent. Vindic.* pp. 6–11.

² In Deut. x. 22 the MSS. are divided, B reading seventy, and A seventy-five.

It will be said, then, may not the Septuagint be here correct, the Hebrew faulty? The contrary appears in two ways. First, the Septuagint obtains its additional number by the insertion of five descendants of Ephraim and Manasseh; in other words, entirely by increasing the number of the family of Rachel. In *numbering up* that family, however, it adds but four, reading eighteen where the Hebrew reads fourteen. Thus its totals of families (33, 16, 18, 7), added together, make not seventy-five, but seventy-four, albeit the preceding list numbers seventy-five names.¹ Second, the additional five being all descendants of Joseph, born in Egypt, it was of course to be expected that they would be added to his sons mentioned in Gen. xlv. 27. Instead of this, however, we find *seven* added, the Septuagint reading 'nine souls' where the Hebrew reads 'two souls.' This arises, no doubt, from the fact that this clause is inserted between the two enumerations of sixty-six and seventy-five (or in the Hebrew seventy), to account for the difference between them. In the Hebrew the difference is four, yet only two are mentioned as accounting for it; the omission from the sixty-six of Hezron and Hamul being probably thought, at the time when this passage was written, too obvious to need remark. The Septuagint makes a difference of nine, of whom seven only, according to its own showing, are sons of Joseph; this, however, is forgotten, and in the haste of making the alteration, the whole nine are thus designated. Plainer proof of the corruptness of the Septuagint text and the purity of the Hebrew could hardly be conceived. In following the Septuagint here, then, Stephen was giving his sanction to a false reading, involving a historical inaccuracy.

¹ In B indeed there are but seventy-four, one of the sons of Benjamin being omitted. This, however, is plainly a transcriber's error, since the MS. still reads seventy-five as the total.

2. Acts vii. 15–6, ‘*So Jacob went down into Egypt, and died, he and our fathers, and were carried over into Sychem, and laid in the tomb that Abraham bought for a sum of money of the sons of Emmor in¹ Sychem.*

Taken in its natural construction, this clause concerning the burial of the patriarchs during the sojourn in Egypt, refers both to Jacob and his sons. Jacob, however, was ‘carried over,’ not to Shechem, but to the cave at Mamre (Gen. i. 13); the assertion of the text is certainly, therefore, not true of him. It is possible, however, that he was not meant to be included. Conceding, for the sake of argument, then, that only Jacob’s sons were intended, there remains yet a notable misstatement concerning the place. The burial-place at Shechem was bought of the sons of Hamor, not by Abraham, but by Jacob (Gen. xxxiii. 19, Josh. xxiv. 32). That bought by Abraham was at Mamre, and obtained of Ephron the son of Zohar (Gen. xxiii. 8, 16–7, 19). At which of these Jacob’s sons were buried we know not, though considering where their father was taken, and that Shechem was bequeathed to Joseph (Gen. xlviii. 22, comp. Josh. xxiv. 32), it is more likely to have been at Mamre (as Josephus also tells us) than at Shechem. Be this as it may, however, one thing remains certain, namely, that Stephen in thus speaking was confounding the two places together and committing a plain historical error.

Yet in the address whence these passages are taken Stephen was certainly inspired (Acts vi. 8, 10, 15, vii. 55), in accordance with that special promise of Christ formerly considered (pp. 68–9). Stephen’s inspiration, then, was clearly *not* plenary, for it left him open to commit historical errors of the kind just considered. It has been said, indeed, that it is most improbable, putting inspiration altogether on one side,

¹ So N^{BC}; ‘who was in’ (του ἐν) A, ‘the father of’ (του) D.

that Stephen should have made such mistakes in speaking to the Jewish sanhedrim. Perhaps so; and if this argument be thought sufficiently weighty it may be thence concluded that the errors are not to be ascribed to Stephen, but to the narrator of his speech, whereby their existence becomes an even more apposite argument for denying the plenary inspiration of Scripture, since it is then distinctively a writer of Scripture to whom they are attributed. At any rate, no such mere probability can in any way affect the fact, that the mistakes are there, and stand there, one way or other, on inspired authority.

It is highly probable that similar historical inaccuracies exist also in Stephen's mention of Terah's death in Acts vii. 4, and Paul's chronological statements in Acts xiii. 20, 21; but the facts cannot be demonstrated with the like exactitude, and they are, therefore, unsuitable as evidence.

We have now completed our investigation into the internal phenomena of the Bible bearing upon plenary inspiration, so far as regards *statements of facts*. Our inquiry has been limited to statements on chronological, statistical, or historical matters, for the simple reason that here only could we appeal to Scripture itself as the standard of comparison. In discussing questions of science, geography, &c., it would be necessary to introduce standards of appeal outside Scripture, and depending for their accuracy exclusively upon human knowledge and human testimony. To some it might seem a matter of course, that should discrepancies be shown to exist between such standards and Scripture, the standards must be rejected and Scripture maintained; to whom, therefore, arguments of this kind would be utterly irrelevant and unconvincing. Confining ourselves, however, to the topics we have, and using in their consideration absolutely no standard of appeal but Scripture itself, such inconclusiveness is avoided.

It is often difficult, again, to determine which of two discrepant statements is true, which false. If, then, in such a case the discrepancy were between Scripture and some profane authority, it would by no means follow from this that Scripture was in error, but rather that the profane authority was; the presumption in favour of this conclusion extending, in the eyes of many, not only to instances where the intrinsic probabilities were evenly balanced, but to every instance of discrepancy without exception. Reasoning, however, after the method here pursued, no such presumptive ground of rejection can possibly exist. In every case of discrepancy insisted on, *each* of the statements compared has been internal to Scripture, and so whichever is true, whichever false, the conclusion as respects the character of Scripture remains the same. The non-necessity of determining in every instance precisely *where* the error lay, resulting from this purely internal basis of the argument, has tended also not a little to simplify our inquiry. While, as a yet further advantage, it is to be borne in mind that the whole of our argument so far being grounded upon discrepancies, it follows that of no one of the errors noted can it be pleaded that it was necessary or unavoidable, since each one has been detected by the discovery of some *other* part of Scripture where the like information has been conveyed, only without the error. It might, therefore, have been absent from the place in question also.

The evidence touching plenary inspiration just considered covers, it will be seen, pretty well the whole surface of the historical Scriptures, so far as these are capable of affording the particular kind of evidence to which we have confined ourselves. From the Pentateuch we have indeed but a solitary instance; from the books of Joshua, Judges, Ruth, 1 Samuel, and Esther, none whatever. But this is simply because the nature of their contents does not afford the same

opportunity of comparison as in the others. The books, however, which our evidence does cover are, to say the least, as numerous and important as those just mentioned, namely, 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles, Jeremiah, Ezra, Nehemiah, the four Gospels, and the Acts of the Apostles. In like manner, it is to be noticed that the evidence covers pretty well every aspect in which these historical Scriptures can be viewed, so long as their outward character as bare narrations of facts is the only point regarded. We have errors in statistics, in chronology, in deductions, in the connection of event with event, in the part played by particular persons, in the detailed circumstances of place and manner, in words spoken and discourses uttered. In a word, there is no department of history, thus outwardly considered, in which we have not found the Scripture records to be marked occasionally, here and there, by the signs of human frailty and imperfection.

The manifold reasons before insisted on for believing the inspiration of Scripture, whatever it is, to be uniform and alike in every part, justify us in deducing from this evidence, then, the following general conclusion:—*That in regard to all historical statements of Scripture, regarded in their outward aspect as narrations of matters of fact, the inspiration under which the sacred writers wrote left them entirely to themselves, both as to sources of information and accuracy of statement, neither directing, controlling, or authorising their statements in these particulars in any way whatever; for which historical statements so regarded, therefore, the human authors only are to be held responsible.*

It is not, of course, to be denied that some of the errors above discussed are not without their influence also upon the *spirit* of the narratives. Certain finer touches of character and historical sequence are undoubtedly obscured or marred by the imperfections of the human historian. Inasmuch,

however, as this evil influence is confined exclusively to these more delicate details of spiritual exegesis, and never affects the broad fundamental truths, to convey which was undoubtedly the object for which these narratives were written, we are fully warranted in adding, as a complementary position to that just laid down :—*That in regard to the essential spirit, the doctrinal and practical teaching of Scripture, these errors on the part of its human authors are without effect ; they leave it as pure, as powerful, as Divine, as if they had no existence whatever.*

The superior extent and greater importance of the historical element in Scripture, as compared with any other of its secular constituents, leaves us no room to doubt that in other matters, as science, &c., concerning which no evidence has been adduced, the same rule holds ; that regarded outwardly, as bare statements of facts, the human authors only are responsible for them ; regarded inwardly, in respect to the spiritual truths conveyed by them, the Holy Spirit is so. In a word, that in regard to all statements of secular facts the inspiration of Scripture is a purely spiritual and *not* a plenary one.

We turn now to the last item awaiting our investigation as involved in plenary inspiration—the *sentiments* of Scripture. The spiritual teaching of Scripture being Divine, its letter and secular statements being human, under which head are to be classed those expressions of feeling, personal emotion, and conviction, which abound in certain parts ? The inquiry is an exceedingly difficult one, because in conducting it we are precluded, by the very nature of the case, from referring to Scripture itself as the standard of appeal. Each sentiment, each expression of the kind here referred to, is peculiar, individual, distinct ; with others similar to it perhaps in other parts of Scripture, but none by comparison with which its divinity or humanity can be adjudged. Still, difficult as the

inquiry is, we must not therefore neglect it, but cautiously endeavour to bring it to as decisive an issue as the facts of the case will allow.

In order to arrive at a clear understanding of the exact nature and extent of the problem before us, it will be necessary, in the first place, to eliminate a large proportion of the materials apparently involved, as having no real bearing upon the question in hand. Thus we turn to the historical books of Scripture, and find there an immense number of such expressions of feeling in the utterances of the various personages who figure on the scene. This very reference of them, however, to distinct parties, other than the author, and above all their unmistakeably mixed character, part good and part bad, leaves not the slightest room for doubt that *as sentiments* the Holy Spirit cannot possibly be thought to be responsible for them, except in those instances where there is reason, from the narrative itself, to regard the man who uttered them to have been at the time under the Spirit's influence. This exclusion of what we may call *historical* sentiments would be as absolutely required, and as strongly maintained, on the strictest theory of inspiration as on the laxest. Hereby, then, the whole of the historical Scriptures (with the occasional exceptions noted)—including, of course, such also of the poetical as have a historical form, as the book of Job—are removed from the field of inquiry. On the same principle must be eliminated also those portions of Scripture in which the author, though speaking in his own person, is rather describing *past* sentiments and states of feeling than uttering present ones; where, that is, he is unfolding his personal experiences, often involving grievous mental errors, for the benefit and instruction of others, as in the book of Ecclesiastes and such Psalms as lxxiii., lxxvii., &c. In neither of these cases can it be said that the author, while writing, is responsible for the sentiments put forth. They are simply

matter of history, and so, as sentiments, can be referred neither to the human author or the Spirit.

Eliminating, therefore, all these as irrelevant, there remain for consideration the sentiments contained in the immediately personal Psalms, some portions of the Prophets, and the Epistles. These properly belong to the authors of the passages where they occur, and it is thus a question to which author, the Divine or the human, they are to be ascribed. On what principle shall this be determined? It can clearly only be by ascertaining whether the sentiment is in accordance with the mind of the Spirit or not. If in accordance with His mind, then He plainly *may* have prompted or authorised its expression; if not in accordance with His mind, He *cannot* have done so. The exact nature of this alternative requires to be carefully borne in mind, since it by no means follows that because a sentiment was in accordance with the Spirit, therefore it was supernaturally inspired; it may have been so, but there is nothing in the fact of its accordance to lead us to conclude that it *must* have been so. Every such sentiment must, from the very nature of things, have existed in the heart and mind of the writer before being expressed. To what, then, should the existence of such holy and Godlike feelings be ascribed? Clearly not to the supernatural influence of the Spirit, which we call distinctively inspiration; but rather to that ordinary gracious influence which all believers have more or less in common. But the sentiment existing in the heart of the writer thus without inspiration, it plainly might have been expressed of his own will entirely, without any direct authorisation of the Spirit whatever. The existence, then, of personal sentiments in Scripture accordant with the mind of the Holy Spirit does not necessarily imply the plenary inspiration of Scripture in this respect, for they are explicable without it. We have to do, consequently, solely with the other side of the question;

cases, namely, where the sentiments expressed are *not* in accordance with the Spirit's mind. These He cannot have authorised; for these He cannot be responsible. Should such be found to exist in Scripture, then, the conclusion will at once follow, that in respect to personal sentiments and expressions of feeling the inspiration of Scripture is *not* plenary. Our problem is thus really narrowed down to this:—are there in Scripture any personal sentiments springing directly from the authors at the time of its composition, which it would be inconsistent with the holiness of the Inspirer to suppose Him responsible for?

The only instances of the kind that can be alleged with any plausibility are certain passages in Ps. xxxv., lv., lxix., and cix., which appear to express a vindictive and revengeful feeling. The examination of these will demand our most serious attention.

They are all entitled Psalms of David, and all pronounce, in terms of accumulated virulence, the most terrible judgments against David's enemies, and this not merely as a matter of prediction, but plainly as the very desire of the Psalmist. It matters not whether we construe these passages in the imperative, as direct imprecations, as in A.V.; or in the future, as announcements of coming wrath; in either case it is manifest that the writer's whole soul went with the words, that he wished it might happen to his foes even according to his saying. The ground of these denunciations is everywhere their hatred, treachery, and evil dealing towards himself (Ps. xxxv. 4, 7, lv. 12, lxix. 18–20, 26, cix. 2–5, 16); he desires that it may be done unto them even as they have done unto him (xxxv. 8, cix. 17–20); while the matter of the denunciations extends not only to the accumulation of temporal calamity, even unto death, upon their own heads (xxxv. 4–6, 8, lv. 15, 23, lxix. 22–5, cix. 6, 8, 11), but also to the like misfortunes falling upon their children and whole

families (cix. 9–10, 12–3); and still more, to their perdition in unforgiven sin, aggravated in every possible way (lxix. 27–8, cix. 7, 14–5). Can such sentiments, so occasioned, be regarded as authorised by the Spirit of Holiness and Love?

The defence commonly set up on their behalf is that they are not properly vindictive, but prophetic, referring not to David's personal enemies, but to Christ's, and especially to Judas Iscariot. The ground on which this defence is based is, of course, the citation of parts of two of these Psalms ('let another take his office,' Ps. cix. 8, also lxix. 25) by Peter, as a reason for electing another apostle in the room of Judas (Acts i. 16–7, 20–2); as also of another part (Ps. lxix. 22–3) by Paul, as a description of the fate of the unbelieving Jews (Rom. xi. 9–10). Now, while fully admitting the propriety of these applications, owing to the remarkable typical likeness existing between David's grief, persecution, and rejection, and Christ's, we fail to see how the fact of such application in any way mitigates the difficulty. For, first, their analogically prophetic character does not at all alter the reality and force of their significance as originally uttered; they are still imprecations by David against his personal enemies, albeit applicable also to Christ's. And, second, even if their prophetic aspect be alone regarded, surely the spirit of the words remains the same to whomever applied; and if revengeful, as used against David's enemies, so must they also be as used against Christ's; whereby the difficulty is, indeed, rather increased, since what can be more incongruous than Christ's prayer for the forgiveness of His murderers, and vindictive imprecations uttered by David in Christ's name?

But at least, it may be said, this application proves them to be inspired, and why may we not in this secondary and inspired sense take them as *mere* predictions, altogether free from vindictive spirit, albeit as originally uttered full of it? Undoubtedly they may be so taken. The case of Caiaphas

prophetic advice (John xi. 49-52) proves beyond dispute that even the most cold-blooded and diabolical words may be caused by God's inspiring action to have a meaning full of truth and goodness. It may be so here; but what then? Why then it at once follows that, as in the case of Caiaphas, the Spirit is to be regarded as responsible only for the deeper hidden sentiment, in no sense for the outward evil one. What Caiaphas uttered bore to him, and those who heard him, a plain and manifest sense; not the only sense, indeed, but the only one intended and understood by them. That sense was utterly wicked, and could in no way be ascribed to the Spirit which impelled him thus to speak; it was entirely his own. The sense for which the Spirit was responsible was one of which he, the speaker, knew nothing. If, then, these passages in the Psalms are to be interpreted on the same principle as Caiaphas' prophecy, the inspiration which then belongs to them avails nothing as regards the question at issue, since hereby it is at once conceded that in their primary sense they are evil, and that for their sentiments, as originally uttered, the Spirit cannot be held responsible.

Justification for the vindictive meaning of the words, or refutation of their consequent uninspired character, being thus unobtainable from their use as prophecies, we return to the words themselves, and inquire whether it is really so certain, as is commonly imagined, that the spirit which breathes in them is that of personal revenge?

We take as our guide Christ's own example. True He prayed for His murderers, but He also denounced and cursed in unmeasured terms His foes the Pharisees. The two are not, then, so incompatible as at the first glance they appear to be. It is possible to imprecate and yet be Christ-like. But how? Christ Himself has given us the clue, in His distinction between sins against the Son of Man, and sins against the Holy Spirit (Matt. xii. 31-2, &c.). So long as the persecu-

tion and blasphemy of His enemies was purely personal to Himself. He was meek and uncomplaining; but the instant it began to merge into persecution and blasphemy of the Spirit of Truth and Goodness, in whose name and by whose power He worked; when it was not Him that was hated, but ⁴ God who was in Him and one with Him; then His indignation began to kindle, and ever more and more as the God-hating character of their hostility developed itself, so did His scorn, His wrath, in a word, His righteous *resentment*, pour itself forth in sharper and more fiery tones of deadly hatred, hatred of the sin, and, so far as the sin was wilful, knowing and deliberate, hatred of the sinner too. He forgave His murderers, truly, forgave them all; for of all it was as yet true that more or less 'they knew not what they did;' but He forgave them only on that account. *Had* they fully known, it is plainly implied they could have had no share in His forgiveness; nought could have been theirs but untempered abhorrence and hatred.

If, then, the two feelings of forgiveness and apparently vindictive anger were thus compatible in Christ, may they not also have coexisted in a measure in David? May not his also have been righteous imprecations, such as the Spirit could fully authorise?

We turn to the Psalms in which these passages occur. They breathe throughout with the spirit of fervent prayer, of zeal for God's glory, of trust in His mercy (Ps. xxxv. 1-3, 9-10, 18, 22-4, 27-8, lv. 16-9, 22, lxix. 6-7, 9, 13, 16, 30-6, cix. 21, 26-7, 30-1). The point everywhere most prominently put forward is the wickedness of the men thus cursed, their hatred of good, their delight in evil (xxxv. 7, 11-6, 19-21, lv. 3, 9-11, 15, 20-1, 23, lxix. 4, cix. 2-5, 16-8). It is because theirs is unrighteous enmity, without cause, that David calls for judgment upon them.

We consider next who it was that was thus persecuted and

evil spoken of. No common man, but the *king*; God's visible representative upon earth, His Son, 'Jehovah's anointed.' We know how keenly David felt for the honour of the king, even when that king was his own enemy; how when alien hands had slain him, and brought the insignia of his royalty to David for acceptance, David's resentment rose, and he commanded the Amalekite to be slain also, because he had raised his hand against 'Jehovah's anointed.' Can we wonder, then, that knowing himself to be, even more truly than Saul, God's representative, remembering all those special promises to him and his seed, which God had made, his righteous anger should have been kindled, if possible, still more fiercely when himself was scorned, maligned, plotted against, persecuted, cursed? Surely he had had but little genuine zeal for God's glory, but little hatred of evil, if, when thus treated, he had uttered no word of rebuke and denunciation against his Godless foes.

We look at the age in which David lived, and remember how temporal judgments, and especially death, were the appointed ways in which God's hatred of sin was declared to be shown; how repeatedly, by God's own voice and act, wives and children had been included in the righteous punishment with which transgressors of His laws were visited; how to the secular rulers of his people had been plainly committed the duty of carrying out the fundamental principle of retaliation, the return of the sinner's sin upon himself; and we ask, what is there in David's imprecations which this light of the Divine law shining about him did not fully warrant? It did not warrant, it may be said, the imprecation of accumulated *sin* (Ps. lxi. 27, cix. 7, 14-5). Turn then to Christ's imprecations. Did not these include the filling up by that generation of the measure of their fathers, the condemnation of hell, the requiring of them of all the righteous blood shed on the earth from Abel downwards (Matt. xxiii. 32-6)? Is David's curse worse than these?

Lastly, lest it be thought that perhaps *with* this righteous indignation at the wrong done to God in his person, there may have mingled a desire for vengeance to satiate his own evil passions, we turn to David's history. The most virulent of his foes, on whom fell the most terrible of all these denunciations (Ps. cix), Shimei, was in David's power. He could, if he had pleased, have brought down at once upon Shimei's head in realities the curses which he had pronounced against him before in words. Mere justice might seem sufficiently to call for such a course. How gladly would revenge have prompted it. Yet what did David? He allowed Shimei to live in peace as long as he lived; not as forgetting or thinking more lightly of his crime—for to Solomon did he especially entrust the task of bringing home on Shimei at last the punishment it deserved (1 Kings ii. 8-9)—but as resolving that when the punishment did come, it should appear to every one as justice, not revenge.

Taking all these considerations into account, we have no hesitation in affirming David's imprecations in these Psalms to have been good and righteous, the expression of feelings fully in accordance with the mind of the Spirit, for which He might without any incongruity be held responsible.

As concerns the personal sentiments contained in Scripture, we return, then, to our original proposition, that we cannot tell whether they are to be ascribed to inspiration or not. They certainly existed in the writers' minds independently of inspiration, and may have been so expressed. There is, however, nothing in their intrinsic character to refute the idea that their expression may have been directed or authorised by the Spirit. The matter must remain an open question.

The main object which lay before us in the present chapter being thus achieved—the theories of verbal and plenary inspiration having been tested by an attempted application

of them to the facts of Scripture, and been found when so tested to be utterly incredible—we are left in very much the same position as at its commencement. We started with the proposition, that only in regard to spiritual teaching was inspiration claimed for Scripture, either by the Church or by itself. We conclude with the proposition, that only in regard to spiritual teaching will the internal phenomena of Scripture allow us to believe inspiration to have been at work. The main result of our intermediate investigations has been purely negative. They have shown what inspiration did not do, rather than what it did; have defined its ‘limits,’ rather than elucidated its ‘effects.’ If now it be found that this negative boundary line corresponds precisely with the positive; if the facts of the Bible bear witness to exactly the same inspiration as its claims, external and internal; then plainly the truth and reality of that inspiration is established on an impregnable basis. To so establish it is the tendency of the whole of our preceding investigations. We have seen that not one of the various outward blemishes arising from human imperfection, which have successively passed in review, affects in any essential manner the Divine perfection of the inward teaching. So far, therefore, we have obtained valuable confirmation of the claims formerly considered. Before, however, we can decide with certainty whether these two branches of evidence are completely at harmony in every respect, it will be necessary to extend our inquiry concerning the internal phenomena of the Bible somewhat further. Hitherto we have confined our attention to aspects of Scripture which plainly lay *without* its claims for inspiration. Antagonism to those claims was scarcely, then, here to be expected. To test the harmony fully we must look at Scripture in the aspect of its spiritual teaching, and see whether there also the facts accord with the claims. Two questions *thus* rise before us. First, is there anything in the teaching

of Scripture inconsistent with the claim put forth as to the Divine origin of that teaching? Second, is there anything in it confirmatory of this claim? Both exceedingly difficult questions, as appealing for their solution of necessity almost exclusively to the intuitive perceptions and opinions of the human conscience and reason; in the handling of which, therefore, we have need to proceed with great caution and large-sightedness, laying aside prejudice of every kind, but clinging fast to sound analogy as the safest of all guides in such inquiries.

We take the negative question first:—Is there anything in Scripture teaching which cannot consistently be regarded as Divine?

Much such has been alleged at various times, which, if it were to be discussed in detail, would swell our treatise to far too large a size. We must content ourselves with an examination of the grounds on which these objections are based, the principles which they involve, without entering into the minutiae of the objections themselves.

In the first place, then, we omit entirely all objections which affect the teaching of Scripture as a whole. It is not pretended here to build up the doctrine of inspiration from its very foundations, to prove that the Bible is from God and not from man, that the revelations it contains are true, or anything of that kind. We proceed avowedly (see *Introd.* p. 4) on the assumption that these things are so, that the Bible is from God, is supernaturally inspired. Any objection, therefore, which touches the validity of this assumption, however intrinsically important, is here irrelevant. It belongs to that earlier stage of the inquiry not here designed to be entered upon.

Confining ourselves, then, strictly to objections against details, not inconsistent with a general faith in inspiration, we may resolve these into two classes,—those, namely, (1)

which are based upon an alleged *personal* colouring of the teaching, and those (2) which are based upon a similar *historical* colouring. Both sets of objections assert that the truth intended to be taught has been to some extent distorted or contaminated by transmission through the human authors, the one ascribing this to the personal idiosyncrasies and predilections of the authors, the other ascribing it to the general habits and tone of thought of the age in which they lived.

Of the reality of the facts involved in these objections there can be no doubt. The truth taught in Scripture has manifestly been influenced both by the personal character and historical circumstances of the men who wrote it. We find continually teaching in one writer or in one age, which we should feel to be highly incongruous if referred to another writer or another age. The point at issue is not, therefore, whether this kind of personal or historical colouring exists, which is indisputable; but whether its existence is inconsistent with the Spirit's responsibility for the teaching thus coloured. To determine this we refer to the parallel case of God's revelations, since if it can be proved that such colouring was deliberately adopted by God when speaking directly, there can plainly be nothing inconsistent in His authorising it in others when speaking indirectly through their means.

The fact that God did adopt such colouring in His direct communications appears in many ways. Now it is by selecting different names wherewith to designate Himself, appearing to the patriarchs as *El Shadai*, The Almighty Strong One, to Moses as *Jehovah*, The Eternal Self-determining One; just because the truths wrapt up in these names were adapted to the special needs of those to whom He spoke. Now it is by diverse modes of address; gently and lovingly to the child Samuel, reproachfully to Saul of Tarsus, in awful terribleness to the assembled Israelites at Sinai, in accordance with the

particular spiritual state of those addressed. Now it is by dwelling upon different topics, as in His strikingly different covenants with Noah, with Abraham, and with David. In every case the truth declared is accommodated, both in form and matter, to the especial characters and circumstances of those for whom it was intended, and thereby is, so far, presented in a partial and one-sided aspect. God knew full well the varying nature and varying needs of His creatures, and moulded His communications so as to fit in with these precisely. In a word, His revelations were coloured by the personal and historical circumstances of those to whom they were given. When, then, God at diverse times selected men of diverse characters to convey His truth—selected them, without a doubt, because He saw that their peculiarities were exactly suited for the work which He assigned them—it was not inconsistent, but rather probable, that He should permit and authorise them to express that truth after the peculiar manner in which themselves apprehended it, although thereby it might appear partial and one-sided; because by so doing He was providing for its suitability to those addressed, in precisely the same way as He would have done if speaking directly to them. Men cannot receive the whole truth at once, in all its aspects, but must be educated into it step by step, little by little, now looking on this side and now on that; and so God has given it to them not entire or after one uniform fashion, but fragmentarily and diversely, ‘in many portions’ and ‘in many ways’ (Heb. i. 1); and this equally, whether He spoke Himself, or by the Prophets, or by His Son. A pliant and adaptive revelation, and a stiff unvarying inspiration, could hardly both have proceeded from the same All-wise God.

None of the instances here adduced touch, however, those extreme cases, on which the objections in question are mainly based, where this personal or historical colouring involves

apparent contradiction or the approval of what is evil; as, for example, in the case of Paul's and James's doctrine concerning justification, or the sanction given by the former to the perpetuation of slavery. These difficulties also, however, fall away at once, on a more minute inspection of the parallel presented by revelation.

In the days of Moses, God commanded that certain animals should not be eaten, because unclean (Lev. xi). In the days of Peter, God declared all to be clean, all fit to be eaten (Acts x. 9-16). In the days of Moses, God commanded that the law should be 'breach for breach; eye for eye, tooth for tooth' (Lev. xxiv. 19-20). In the days of Christ this was forbidden (Matt. v. 38-42). On what principle are cases of this kind to be explained? Surely by regarding such laws as having been, when given, especially adapted to the people and the times, and for these necessary; but as being for later days and other people not necessary and unadapted, and therefore abrogated. If, then, God in His revealed laws thus accommodated His unchangeable principles of morality to the changing requirements and capacities of His people, even though thereby He might seem Himself also to be changeable, and to be giving countenance to practices liable to grave abuse, what more natural and reasonable than that He should do the like in His inspired Word? Nay, we have express Divine authority that He has done so. When the law of divorce enacted by Moses, in Deut. xxiv. 1-4, came before Christ in His controversy with the Pharisees, how did He deal with it? He set it aside by a reference to the earlier law implied in the original creation of a single pair; but in what way? By declaring that Moses, in so enacting, had exceeded his commission, and distorted the Divine principle of morality, had been herein in fact only partially inspired? No; but by explaining that the command was given 'because of the hardness of their hearts' (Matt. xix. 8,

Mark x. 5). That is, the law of divorce, though contrary to the will of God, was yet *permitted* because necessary and advantageous for those times and those people. This law of divorce, as spoken by Moses in his own name, we must regard as of inspired rather than revealed authority. Thus, concerning inspired Scripture, Christ Himself lays down the principle, in the plainest manner, that it may contain precepts which, regarded in the abstract, are opposed to God's will, but which were rendered necessary by the imperfect spiritual state of those to whom they were given; in which case this temporary adaptation is to be regarded as a sufficient explanation for the precept being given. A stronger instance of inconsistency and apparent approval of error there certainly is not to be found in the pages of inspired writ than this of the law of divorce. Wherever, therefore, the like explanation of adaptation to an imperfect moral state can fairly be pleaded, we are bound, on Christ's authority, to regard such inconsistency and approval as no disproof of inspiration.

On the whole, then, as regards these objections to the inspired teaching of Scripture, which are based upon its personal or historical colouring, we conclude that they are of no weight against inspiration whatever, inasmuch as the like colouring, producing the like apparently evil effects, is found equally in revelation also, being in fact absolutely necessary for the attainment of the end in view.

The only negative arguments admissible here concerning the teaching of Scripture being thus shown to be futile, we turn to the positive side of the question, and inquire whether there is anything in the internal phenomena of the Bible *confirmatory* of its claim to inspiration.

Undoubtedly there is very much. There is the marvellous unity of spirit which breathes through every part, however different in matter, form, or object, however remote in time

or various in authorship. There is the simple, God-fearing, impartial tone of the histories, setting forth fact after fact with a single eye to truth, a simple trust in their Divine power to teach without a word of comment, an utter abnegation of self or selfish interests. There is the wonderful fulness and profundity of thought of the poems, prophecies, and epistles, where depths of meaning are bound up in single words and shortest sentences, where language is strained to its uttermost to express the mighty conception, often too great for any words fully to unfold. There is the exalted sublimity and purity of the truths set forth, the precepts enjoined; their wise development in order; their perfect fitness for the ends in view. Above all, there is the power which this teaching has, above that of all other books, to convict, convert, instruct, train up, make perfect, when received and apprehended in the heart by Christian faith. These, with many other like characteristics, are the proofs which the internal phenomena of the Bible present us with, that its teaching is truly what it claims to be, Divine. We are content thus barely to enumerate a few of the more important of these proofs, without discussing or expanding them at length, not only because to do so adequately would require nothing short of a commentary on the whole Bible, but especially because it is impossible so to demonstrate and define in words internal characteristics of this kind as to make them bases for logical argument. They are too subtle to be mapped out precisely in black and white. They appeal to the instincts, the emotions, the heart, rather than the clear, cold intellect. They must be felt, not reasoned on, to be appreciated. In giving truth to man God has ever provided it with divers kinds of evidence, suited to different states of mind. He has done so especially with His great repository of truth, the Bible. There is the witness, external and authoritative, of the Church, whereby the learner

may know how to regard and think of it. There is the witness, internal and precise, of its own claims and corresponding character, whereby the inquirer, the doubter, may satisfy himself that the witness of the Church is true. There is the witness, spiritual and experimental, of its beauty, fulness, fitness, power, whereby the believer, studying and inwardly digesting it, has its Divinity brought home ever more and more vividly to his heart and soul. The two former testimonies were ordained by God, we believe, for the express purpose of accurately proving and defining the Divine-human nature of the book vouchsafed by Him for man's instruction. These, therefore, we have carefully and largely investigated, and found them amply sufficient for that end. The third and last testimony we believe to have been given for entirely different purposes, to edify and comfort rather than convince. This, therefore, we pass by, not as less important than the others, for to him who has it it is by far the most important of all; but because it is, we believe of intention, unadapted to that particular object here in view.

The specific conclusions which the evidence discussed in the present chapter has been found to warrant, having been fully set forth as the several divisions of that evidence have successively passed in review, it is unnecessary here to repeat or further summarise them. Their connection with the conclusions arrived at in the two preceding chapters, and the consequent general view to be adopted as the result of the whole inquiry—these belong more properly to the next and closing chapter.

CHAPTER IV.

CONCLUSION.

When God chooses a being of finite knowledge to be the medium of His revelations, it is at once understood that the faculties of this being are left in their natural state, except so far as regards the especial message with which he is entrusted.—ARNOLD, *Sermons*, vol. ii. p. 385.

THESE words of Dr. Arnold contain in brief but accurate form the result at which we have arrived by a careful examination of the three great sources of evidence available for determining the question before us—the limits and effects of Scripture inspiration.

The first of these sources, external testimony, showed us that the Bible was at the first, and has been ever since, received and revered by the Church as the Divinely authoritative standard of faith and practice; the authority thus ascribed to it being regarded as equal to that belonging to direct revelation. This was the main conclusion, founded upon the Church's reception of and witness to the Canon of Scripture. To which, as a corollary, was added, that concerning all further matters, as the extension of this inspiration to the particular words of Scripture, its statements on secular subjects, or its writers' expressions of personal sentiment, no authoritative judgment whatever had been pronounced, but the question left entirely open; the opinions advocated by early and eminent writers exhibiting, indeed, on these points very considerable diversity.

The second source of evidence, direct internal testimony, showed us that the various claims, statements, and assertions, open or implied, wherein the writers of Scripture, or Christ and His Apostles as reported by them, spoke of the inspiration of Scripture, corresponded precisely with this witness of the Church; positively, in that testimony was borne repeatedly, and in a great variety of ways, to Divine authority in all matters of faith and practice; negatively, in that inspiration on those points left open by the Church was not claimed, but rather, in certain cases, distinctly disclaimed.

The third source of evidence, indirect internal testimony, showed us that the facts and phenomena of Scripture, when tried by the positive standard of the Bible itself, or, where this failed, by the negative one of Divine revelations, agreed together most harmoniously to prove (1) that inspiration did not extend to the letter of Scripture, but was confined to its spirit; (2) that it did not extend to the statements of Scripture, regarded as narrations of matters of fact, but was confined to its spiritual teaching, the question of personal sentiments being left undecided; and (3) that there was no reason to regard any portion of this teaching as uninspired, even when coloured by personal and historical influences, but rather every reason to regard the whole as inspired.

The precise agreement between the results of these three independent lines of inquiry, the confirmation which each gives to each, both positively and negatively, and the unhesitating boldness with which we may consequently affirm the view contained in these combined conclusions to be the very truth, is too self-evident to call for further remark. The only task yet remaining to be fulfilled is briefly to consider and refute certain objections which past experience teaches us are almost sure to be urged against the view just enunciated. These objections are nearly all of them of an

à priori character. They might, therefore, be summarily set aside, either by a reiteration of those fundamental objections to *à priori* views on such matters so ably set forth by Bishop Butler, or still more conclusively by a simple reference to the substantial and varied proofs adduced in behalf of the view here propounded. It seems, however, the fairer and, in some respects, the more useful course to deal with these objections rather on their own footing, since thereby not only is there a greater prospect of convincing those who urge them of their futility, but also an opportunity is afforded for guarding our own deductions from sundry misapprehensions to which they may be subject, and at the same time developing certain general confirmatory arguments in their favour, which to some perhaps may prove an additional inducement to their acceptance.

Obj. 1.—*This view requires us to believe that inspiration only affects certain parts of Scripture; that in strictly consecutive passages one statement is inspired, and perhaps the next succeeding one altogether uninspired, which supposes an intermittent action of the Spirit that is highly incongruous, besides being inconsistent with that uniform and all-pervading inspiration which Scripture claims for itself.*

To this we must reply that the view here advocated is *not* one which regards certain parts of Scripture as inspired, and other parts as uninspired, but one which regards the whole as inspired, and equally in every part. Our distinction is not one of parts, but of aspects. Looked at in the aspect of its letter, or of its statements as to secular facts, we believe every part of the Bible, without exception, to be, so far as inspiration is concerned, strictly human, and, as such, liable to those imperfections which naturally belong to human composition. Looked at in the aspect of its spiritual teaching, we believe every part of the Bible, without exception, to be thoroughly Divine, and therefore for the end in view infallible and

perfect. Of course liability to error or other blemishes by no means necessitates such error or blemishes being actually present. Large parts of the Bible may be absolutely without flaw, and so the traces of human imperfection appear to be confined to particular portions. The parts without flaw are, however, on our view, as truly human as those where flaws are present. The results of human frailty, on which we have insisted, are simply the outward signs or manifestations of a general influence as all-pervading as that of the Spirit. There is thus no distinction of parts, no antagonism to the uniformity laid claim to.

Neither on this view is there any psychological incongruity. We have not to suppose an intermittent action of the Spirit, but a constant one; one, however, habitually confined to the attainment of a single object—spiritual truth. The man writing under the supernatural guidance of the Holy Spirit had, we conceive, his memory, his reasoning powers, his ordinary mental faculties, left exactly as they ordinarily were. The influence at work upon him touched not these, but that far higher faculty of spiritual discernment and appreciation, by which he was made to look at the things before him, spiritually, even as God looked at them; and consequently to write of them, spiritually, exactly as God would have him. We do not imagine there to have been any dictation to the writer of particular truths which he was to set forth, and which he was then left to express as best able; but simply a supernatural quickening and enlightening of his human spirit, so as to bring it into perfect harmony with the Divine. Intellectually, mentally, he was the same as before; but spiritually he was altogether different; for now he saw things not with the eye of man, but with the eye of God; now he was filled not with his own thoughts, but with the thoughts of God. The possibility of such limitation of the Spirit's influence to a single part of man's nature can hardly be

denied by any one. The instant it is fully grasped as the true view of inspiration, all our preceding conclusions will be seen to arise naturally out of it in the most perfect harmony, while such apparent incongruities as the seeming distinction of parts, or intermittent action of the Spirit, fade away into thin air.

Obj. 2.—*This view professes to draw a distinction between the letter of Scripture and its spirit, ascribing the one to man, and the other to God. Such a distinction cannot, however, be kept up practically, since we have no means of knowing the spirit except through the letter, and the two are hence to us inseparable. If, moreover, God gave the thoughts to the writers, He must also have given them words, for thought necessarily involves verbal form, and cannot go on without it.*

To this we answer that, inasmuch as the same idea can undoubtedly be expressed in many different ways, it is plain that the distinction between letter and spirit is a real and practical one. One man may love to speak poetically, by metaphors; another prosaically, by simple statements; another logically, by arguments; and so forth. Let now each of these be imbued with an equal desire to set forth one and the same truth, and it is certain that they will set it forth in very different fashion. One will picture it out, adorn it, display its beauty; another will argue it out, prove it, show its force; another will be content to let it tell its own tale, and find its own way, and so will merely state and explain it. Yet, from all three modes of setting forth, precisely the same lesson would be learnt. Just so in Scripture. The spirit of man being exalted by Divine influence into perfect harmony with God, his intellect strove to express in words the conceptions thus engendered, and adopted to this end such forms and methods as were most congenial to his own mental habits, availing himself at the same time of all suitable knowledge stored up within his memory, or obtainable from

other sources within his reach. The form thus given may be marked with certain blemishes, the knowledge thus used may have been imperfect or inaccurate, and so the letter be found in the end characterised with human frailty. Still it represents, as truly and as fully as the nature of the man would allow, the spiritual conception formed within him. The process is no other than what goes on in every man the instant he desires to convey his thoughts to others. First the impulse, then the conception, then the expression. In conversation or rapid speaking the process is an exceeding quick and, to a great extent, an involuntary one; but the careful observer will recognise it even here as a real one; while in the slower work of written composition, with all its careful choice of words, and cogitations as to the best way of putting things, so as exactly to express the thought intended, its occurrence is only too manifest. Nor is this all, for in the result of this process, as ordinarily carried on, the same phenomena are observable as in Scripture. The spoken or written word is continually found to express but inadequately or vaguely the thought within; the memory is found to have played false, or the knowledge to have been defective, and so blemishes been introduced unwittingly into the letter, for which the man's thought is altogether irresponsible. That the like also should arise in the case of inspiration is the natural consequence, then, of that limitation of the Holy Spirit's influence to the spiritual faculties of man just insisted on. The letter of man's utterances comes from his intellect. If, then, this was left unaffected by the Divine Power working within him, it follows as a matter of course that for the letter man alone could be responsible. In a word, we have in Scripture the thought of God put into outward form through the medium of the human intellect of the writer.

We know the spirit through the letter, and in no other

way. How then, it is said, can we separate the one from the other? We answer, in precisely the same way as is done every day in reading and conversing. The apprehension of the spirit of any words by another is simply a reversal of the process by which they were originally uttered. The letter appeals to our intellect; we receive thereby a conception, an impulse, and *that* is the spirit. Again, the process is in most cases too rapid and involuntary to be easily noticed. The instant, however, we come to a case where the letter is doubtful or obscure, its reality becomes apparent. We come across a profound passage in a book, and though its grammatical construction and immediate sense may be plain and easy, we still pore over it in search of something else; we have not caught its proper meaning. Suddenly a light flashes upon us, and we feel it all. Now what is this? It is simply that at last we have seized the spirit; that is, we have got behind the literal words to the thought which their writer was endeavouring to express. Just so with Scripture. We reverse the process that took place within the writers' minds, and so receive into our own souls the truth which originally dwelt in theirs. The difficulty which we often find in doing this, in getting *at* the spiritual thought which impelled them, is the clearest practical demonstration of the reality of the distinction between letter and spirit. This view of the matter also gets over the difficulty, included in the objection now before us, that as we know the spirit only through the letter, the imperfections of the latter must produce in our minds imperfect impressions of the former. To some extent they may. But so are we also liable to misunderstand what we hear or read, every day of our lives. Yet no one doubts that on the whole the letter of men's words and books is a sufficient and trustworthy means of arriving at their spirit. Why, then, should it be thought that in *Scripture*, where of all books surely the writers strove most

earnestly and conscientiously to make the letter correspond exactly with the spirit—why should it be thought that here the risk involved in this mode of transmission is so enormous? The real difficulty in the interpretation of the human letter of Scripture lies not in the inadequacy of that letter to *express* the spirit, but in the unaptness of our hearts to *discern* it.

Lastly, it is said that verbal form is so inseparable from thought, that in giving the one, God must also have given the other, which would then surely have been adopted by the inspired writer, and so his words be really as much from God as his thoughts. We should reply by denying the premise of the argument *in toto*. True, thought ordinarily as it arises is turned so instantaneously into words that we are not conscious of its existence, except in this form. But whoever has experienced the sensation of having a thought burning within for which words could *not* be found, will recognise at once that this is no criterion of the true state of the case. Thoughts can and do spring up in our minds of which we are perfectly conscious, yet which are utterly devoid of verbal form; how much more, then, might such be given by God.

It is not to be overlooked, before passing from this subject of letter and spirit, that while distinctly excluding any direct supernatural influence of the Holy Spirit upon the intellect of man, the view here advocated by no means excludes the indirect natural influence which the Spirit's action upon his moral faculties would unquestionably have on the intellect also. Every spiritual impulse or excitement necessarily reacts upon the intellect also. We see it in the mental power, the eloquent speech, which unusual stirrings of the soul will often occasion, and which die away directly their exciting cause has ceased to be. We may well, therefore, believe every faculty of those inspired to have been quickened and brightened by virtue of their inspiration. We may well believe their memories to have been more acute, their grasp

of language more perfect, their eloquence more noble, than they had ever been before, or could be afterwards, simply in consequence of the natural and inevitable reaction of the quickened state of their spirits upon their whole being; a consideration which, while it enhances our view of what it is we owe to inspiration, manifestly leaves altogether untouched the practical point, of the irresponsibility of the Spirit for the work which this quickened intellect accomplished.

Obj. 3.—*The view here put forth draws a distinction between the facts of history contained in Scripture and the teaching connected with them. The two are, however, practically inseparable, many of the facts being themselves fundamental constituents of Christianity, simply as facts; and all essentially involving spiritual truths.*

Let but the positions laid down in the two preceding answers be fully grasped, and this objection falls to the ground at once. It has been said that by inspiration the spiritual faculty of man was so quickened as to make him see with the eyes of God as well as think with His thoughts. So far as the spiritual aspect of the things of which he wrote was concerned, therefore, he could not fall into any error, or be exposed to any defect, except, of course, those just considered, which arose from his imperfect power of expression. In dealing with historical facts, then, the only mistakes of which he was capable were those which affected them in a non-spiritual aspect. For example, the reality of Christ's death and resurrection were points upon which an inspired writer could not err, because, as is truly alleged, these were themselves spiritual truths. But touching the precise hour of His death, or the precise circumstances under which He first manifested Himself after His resurrection, on these points an inspired writer might err, for these details did not constitute or even affect spiritual truth. The distinction drawn is not one between the facts and the teaching contained in

them, but between the facts regarded in the aspect of their spiritual teaching, and those aspects of the facts which do not affect spiritual teaching. So far as the truth of the facts was involved in the spiritual teaching, so far inspiration guaranteed the facts as true; so far as it was not involved, so far inspiration had nothing to do with it. The difficulty raised has on this view simply no existence whatever.

Obj. 4.—*It being left for the student of Scripture to discern, on this view, what is Divine there and what human, he is hereby made in effect a judge of Scripture, of which he takes what he likes and leaves what he likes, instead of implicitly receiving the whole as the Word of God.*

By no means. Every one making use of Scripture must of necessity, whatever his view concerning it may be, endeavour to ascertain what the truths were which it was designed to teach, whether in its history, or in its more direct instruction; in other words, he must seek to discern the spirit *in* the letter, the spiritual teaching *in* the facts. When he has done this, he takes this teaching home to his heart, submits to it, and endeavours to bring himself into accordance with it. Is this judging Scripture? Surely not. It is simply interpreting it. This, then, is precisely all that our view of inspiration warrants any man to do. Whatever Scripture teaches, this view would have us receive implicitly as Divine. It simply asserts that what in Scripture is *not* teaching, that is human. There is no opening given for picking and choosing what we like and what we do not like. The same submission is required, the same method of learning adopted, as on the strictest view of inspiration. The only difference is as to the *vehicle* of the teaching, that which is not taken home to the heart, nor can be; which some, notwithstanding, assert to be equally Divine with the teaching itself, but which we believe to be purely human.

Obj. 5.—*This view asserts that God, in giving a Divine guide,*

to men, has allowed it to be contaminated with human error, which is most improbable, as inconsistent with His perfection, and also as contrary to the analogy observable in His Divine-human Son, in whom were all human characteristics, but no imperfection.

This objection may be answered in two ways : first, by the production of analogous cases ; second, by an inquiry into the principle of the thing.

We begin with analogy. God, in giving the Bible to man, gave it not only for one time or for one people, but for all time and all people. The means whereby He willed it to be originally given was inspiration. The means whereby He providentially permitted its use to be extended were transcription and translation. To the vast majority of the human race the Bible could only come through the medium of these two channels. If, then, in God's mind it were a point of moment that Scripture should present to man a view of His perfections unmingled with aught of error—and since the Bible was intended expressly for *man*, we can hardly suppose any other object than this to have been in view—it was clearly as much required that He should providentially prevent the introduction of error in these subsequent processes, as that He should miraculously create it perfect in the first instance. That He has not done so in respect to transcription and translation, is too notorious to need remark. The false readings of MSS., both of the Old and New Testaments, are numerous, and often important, affecting the matter and sense as well as the phraseology. The errors of translations, from the Septuagint downwards, are still more notable. It is impossible for any one at the present day to have before him a Bible free from human errors, taking these two causes only into account ; while the vast majority being of necessity ignorant of the sources whence these errors came, are liable, in consequence, to regard them as belonging to the Bible itself as originally given. To what end, then, the assumed

primitive perfection ? It is simply useless. Why, then, should it have been given ? Surely it would rather appear probable that as no pains were taken to prevent the introduction of mistakes in the one case, so it was not thought to be a matter of importance that none should exist in the other. The effect of errors in both instances being the same, there seems no possible reason why they should have been rigidly excluded in the one, and yet freely permitted in the other.

We proceed next to the principle of the thing. God's method of dealing with man is ever to leave man to do as much as he can for himself. God's method of working through man is ever to allow and employ his natural faculties so far as available, and not inconsistent with the end in view, merely supplementing them with Divine influence to such an extent as is necessary for that end. It is so in the case of ordinary believers, of ordinary teachers of His Word. God confers on them His Spirit to assist and support them, but leaves them, notwithstanding, with all their natural frailties, hindering their work, and only to be overcome little by little; expects them, moreover, to use all their natural faculties, imperfect as they are, for the accomplishment of His ends. It was so in the case of the Apostles and Prophets of old. He gave them special helps, because they had special work to do; but still He looked for every natural power to be strained to the utmost, still He left them open to sins of passion, cowardice, and disloyalty. It was so even in the case of Christ. Here the whole fulness of the Godhead was poured out, but still every faculty of man, every limitation, every infirmity (sin only excepted) was retained, and through the human the Divine was to be manifested and to work. Many of these things might seem to have been, and perhaps were, hindrances to the immediate accomplishment of God's ends. But they formed part of the great plan of God, that in all which concerned the salvation of man, man himself should be so far as

possible the means and instrument; God should do no more than was absolutely necessary, far less than human judgment would have thought necessary. We cannot doubt that the same principle was observed in regard to Scripture, the Divine-human book, and, therefore, that as spiritual teaching was confessedly *the* object in view, the only object, to ensure *that* Divine help was given, but in all else the human writers were left to themselves.

Obj. 6.—*This view of inspiration has an unsettling and dangerous tendency, since by acknowledging the existence in Scripture of positive mistakes and a general liability to error in some respects, it leads men to suspect similar mistakes and fallibility in others also, and so in the end produces utter scepticism.*

Undoubtedly it is unsettling, and perhaps, where unsettling, dangerous. But to whom? To those whose faith is founded, not on evidence, but on fancies spun out of their own brains, *à priori* notions of what the Bible ought to be. To such, no doubt, it is unsettling to find that facts are altogether opposed to their theories, that the Bible is not such a Bible as they thought it to be, but one quite different. To such, no doubt, it may be dangerous also, for with the whole foundation of their faith cut away at a stroke, and the Bible which they had revered appearing now such a Bible as they had been accustomed to regard as unfit for man and unworthy of God, what wonder if they should begin to doubt as to its Divine origin altogether? For the sake of such we have throughout been especially careful to dwell upon the positive side of inspiration as well as the negative, lest we should injure rather than instruct. But to those whose faith rests not on fancies, but on God's own chosen witnesses; who are content to think of Scripture as the Church thought of it when first entrusted to her (alas! that so few of her ministers should fairly and fully carry on her testimony now); who are

content to believe Scripture to be just what it says it is, no more and no less—to these the view here set forth is none other than what they have long held, and still hold to; at most it does but a little more sharply define the boundary line that they have always recognised;—to these there is nothing here unsettling or dangerous. The real unsettlers are those who, by claiming more for the Bible than the Bible warrants, lead men to believe that the facts and claims of the Bible are at variance with one another, instead of being at perfect harmony. The really dangerous views are those which set forth doctrines as Divine which God never taught, and so lead men to doubt the truth of those He did teach. An honest fearless view of things as they are is never dangerous.

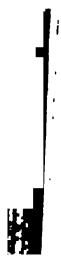
Obj. 7.—*This view, by limiting the Spirit's influence to the spiritual faculties of man, tends to approximate the inspiration of Scripture to the ordinary inspiration which every Christian may experience, and so to destroy our sense of its distinct and supernatural character.*

To some extent it may be so. We know that the influence exerted by the Holy Spirit on ourselves is a purely spiritual one, and leaves our intellect and reason altogether untouched. When, then, we find the same limitation existing also in the inspiration of Scripture, we naturally feel that inspiration to be more like our own than if it had extended to the intellect also. But while the difference in kind is thus done away, the difference in degree remains untouched. The spiritual influence which we experience leaves us still fallible, short-sighted, weak. The spiritual influence which inspired men experienced made them infallible, far-sighted, mighty. This is the real practical truth which we have to lay hold of, and *this* our limitation of inspiration, so far from obscuring, rather, by laying exclusive stress upon it, brings into greater prominence than ever. Nor is this all. By establishing a

true though distant parallelism between our inspiration and that of the Scripture writers, we are enabled more accurately to realise what their inspiration was, and in consequence to estimate more truly the immeasurable gap that lies between. The student-artist, with feeble genius and unpractised hand, but high aspirations, will appreciate far better the amazing superiority of a master in the art, than he who, knowing nothing practically of the requirements of painting, looks only at the latter's finished picture. So he who has endeavoured, in dependence on the Spirit's aid, to set forth truth exactly as God would have it, and has felt the hindrances of prejudice, of selfishness, of earthliness, of pride, marring and thwarting his efforts at every step—he will appreciate the infinitely mightier influence which raised the inspired writers altogether above such hindrances, far better and more keenly than he who merely gazes on the result, and has no point of sympathetic contact with the process by which it has been achieved. So far, then, from diminishing our sense of the supernatural character of Scripture inspiration, its approximation in kind to natural inspiration has directly the contrary effect; we realise it better, and so revere it more.

The consideration of these objections has led to the development of what we may call a fourth group of evidence on behalf of the view here set forth. We have seen that not only is this view in precise accordance with the testimony of the Church, the claims of Scripture, and the facts of Scripture, but that it is further exactly what the nature of the case would have led us to expect, being explicable upon the simplest psychological principle, involving no difficulty, requiring no exercise of judgment not absolutely indispensable and inherent to human modes of communication, and being throughout in precise accordance with the uniform principle of God's dealings with man.

If, then, in one word, we would sum up what our investigations have taught us concerning the Divine-human character of Scripture, that one word would be the epithet originally applied to Scripture by the Apostle Paul, *θεοπνευστος*. We believe that Scripture is simply 'God-inspired,' taking the word in its fullest, strictest, truest sense. It is so positively; for Scripture *became* what it is by the action of God's Spirit upon man's spirit; Scripture *is* what it is by virtue of the Spirit of God still breathing and working in it; Scripture *does* what it does by the taking home of this Spirit into man's spirit again. It is so negatively; for *on* the spirit only was this action exercised; *in* the spirit only is Divinity now to be found; *by* the spirit only can it be apprehended. We know of no other word which so exactly and so completely expresses all that we have striven to say and prove throughout the whole of the present volume. With this, therefore, we conclude:—All Scripture is GOD-INSPIRED.



APPENDIX.

I.

THE WORD OF GOD.

To understand precisely the Apostolic usage of this phrase, we must go back, first of all, to the Old Testament, where also we find it occurring some three or four hundred times, with the three following shades of meanings:—

1. A message given by God to His servants.
2. The same delivered by them to others.
3. (Technically) a commandment of God.

How closely these are connected with each other is self-evident, as also how essentially the notion of direct *revelation* runs through them all. The first two are found all through the Old Testament, but especially in the prophets; the third chiefly in the Pentateuch and historical books, the ten commandments themselves being styled 'the ten words' (Deut. x. 4). Very frequently therefore the phrase, as here, has reference to what is *now* contained in Scripture; never, however, to Scripture as such, nor indeed to any part not directly *revealed*. Thus, to take as an example Ps. cxix., where we have 'Thy word' or 'words' in all forty-one times,¹ in passages which are continually quoted now-a-days with reference to Scripture generally. Here in eighteen cases the expression is used, as in the Pentateuch, of commandments, as is shown by its parallelism with 'statutes,' 'precepts,' 'testimonies,' 'judgments,' 'law,' &c., or its connection with such verbs as 'keep,' 'follow,' &c. (v. 9, 11,

¹ Viz. eighteen times אָמַרְךָ (saying), times דְּבָרֶיךָ (words), but apparently with fourteen times דָּבָר (word), and nine out any distinction of sense.

16, 17, 57, 67, 101, 103, 105, 130, 133, 139, 140, 148, 158, 161, 162, 172). In twenty-one cases the expression is used of a special *promise* vouchsafed to the Psalmist of instruction and salvation, whose fulfilment he earnestly pleads (v. 25, 28, 38, 41, 42, 49, 50, 58, 65, 74, 76, 81, 82, 89, 107, 114, 116, 123, 147, 169, 170). In two cases only has it a more general sense, as of God's sayings and revelations generally (v. 43, 160), though even here its parallelism with 'judgments' seems to point to *commandment* as being its proper significance. No doubt some of these passages, and others which might be cited, would apply very admirably to the Bible as a whole. But the question is, what warrant have we for so applying them? There is nothing in the passages themselves to imply this larger meaning, but rather the contrary; while the certain, known meanings of the phrase are amply sufficient to account for its employment in every case. We conclude, therefore, that however appropriate a term to be applied to Scripture generally, there is at least no Old Testament evidence to show that it ever was so applied by inspired writers. Perhaps, however, considering the necessarily imperfect state of the Canon when these writers lived, such a use of the term was hardly to be expected. Let us turn, then, to the New Testament. Here the Scriptures are constantly spoken of as a whole; here therefore, if the term were applied to Scripture at all, we should certainly expect to find it.

There are three distinct words which are used in the New Testament, which here require consideration, *λογος*, *ῥημα*, and *λογία*.

1. *λογος*.—This is used chiefly to denote the message from God to man, brought down and declared by Christ; that is, in other words, the gospel, the good news from heaven. Thus we read not only of the 'word of God,' as preached by Jesus and His Apostles (Luke v. 1, viii. 11, 21, xi. 28, Acts iv. 31, vi. 2, 7, viii. 14, xi. 1, xii. 24, xiii. 5, 7, 44, 46, xvii. 13, Rom. ix. 6, 1 Cor. xiv. 36, 2 Cor. ii. 17, iv. 2, Col. i. 25, 1 Thess. ii. 13, Tit. ii. 5, Heb. xiii. 7, Rev. xx. 4), but also of the 'word of the Lord' (Acts viii. 25, xiii. 48, 49, xv. 35, 36, xvi. 32, xix. 20, 2 Thess. iii. 1), the 'word of the Lord Jesus' (Acts xix. 10), the 'word of His grace' (Acts xiv. 3, xx. 32), the 'word of truth' (2 Cor. vi. 7, Col. i. 5, 2 Tim. ii. 15), the 'word of life' (Phil. ii. 16), the 'word of reconciliation' (2 Cor. v. 19), the 'word

sent unto the children of Israel' (Acts x. 36), the 'word of the gospel' (Acts xv. 7), the 'word of the kingdom' (Matt. xiii. 19), or simply 'the word' (Matt. xiii. 20-3, Mark ii. 2, iv. 14-20, Luke viii. 12-5, Acts iv. 29, viii. 4, x. 44, xvii. 11, 2 Tim. iv. 2, Tit. i. 3, 9, Heb. iv. 2, Jas. i. 22, 23, 1 Pet. ii. 8), expressions many of them quite inapplicable to the Scriptures, and all (as being connected with *preaching*) manifestly not intended to apply to them. In one place indeed the contrast between the 'word' and the Bible is sharply drawn, where it is said of the Bereans, that 'they received the *word* with all readiness of mind, and searched the *Scriptures* daily, whether those things were so' (Acts xvii. 11). Again, this 'word of God' is spoken of as a living thing; it 'grew and multiplied' (Acts vi. 7, xii. 24, xix. 20), it entered into the hearts of believers, abode with them, regenerated them, sanctified their every act, built them up, was a discernor of their thoughts (Acts xx. 32, Col. iii. 16 1 Thess. ii. 13, 1 Tim. iv. 5, Heb. iv. 12, Jas. i. 21, 1 Pet. i. 23, 1 John ii. 14); all which might naturally be predicated of a life-giving revelation, but scarcely of a written book. How naturally from this sense of the phrase (in part) there sprang that personal one (John i. 1-14, 1 John i. 1, Rev. xix. 13), in which it was used as a title of Him who was Himself the very centre of the revelation thus vouchsafed, is too self-evident to need remark.

Besides these two chief senses of the term 'word of God,' we find also two others corresponding with the first and third of those observable in the Old Testament, viz. (1) *revelation* (Acts x. 37, 1 Thess. iv. 15, Rev. i. 2), and (2) a *commandment* (Mark vii. 13, John x. 35, Heb. ii. 2, 2 Pet. iii. 5, 1 John ii. 5, 7).

2. *ἡννα*.—Here again are similar shades of meaning. It denotes either (1) the *power* of God working in the believer (Eph. v. 26, vi. 17, Heb. vi. 5), or in nature (Heb. xi. 3); (2) a *revelation* from God (Luke iii. 2, Rom. x. 17); (3) a *commandment* (Matt. iv. 4, Luke iv. 4); or (4) very commonly any *saying* (e. g. John iii. 34, Acts v. 20, Rom. x. 8, 1 Pet. i. 25).
3. *λογια* = oracles.—This term is applied either to God's revelations generally (Rom. iii. 2, Heb. v. 12, 1 Pet. iv. 11), or more especially to those given on Mount Sinai (Acts vii. 38).

Some of these passages might no doubt, like those in the Old Testament, be appropriately applied to the Scriptures. But again we must reply, there is no warrant for so doing. There is not a single case where the phrase clearly does refer to Scripture as such; there is not one where the known meanings which belong to it do not amply account for its employment.

To take some of the oftenest quoted passages as examples.

Mark vii. 13, '*Making the word of God of none effect through your tradition.*'

Here certainly is a portion of Scripture referred to, and called the 'word of God,' but that it was called so because it was Scripture by no means follows. The reference is to the fifth commandment, one of the 'ten words,' which would naturally therefore be thus designated. While that this is indeed the sense in which the phrase is used is shown by a comparison of v. 8, 9, and especially the parallel place in Matthew (xv. 3, 6, 9), where 'commandment' is uniformly substituted.

2 Cor. ii. 17, '*For we are not as many which corrupt the word of God;*' iv. 2, '*not walking in craftiness, nor handling the word of God deceitfully.*'

In each case the reference is to preaching; the Apostle proclaimed the gospel in 'sincerity,' 'as of God,' manifesting 'the truth' (see context), which gospel, therefore, is that here intended by the 'word of God.' The allusion is probably by way of contrast to those who made the gospel a tool for their own advancement and profit (as in 1 Thess. ii. 3-5), with whom Paul was ranked, it would seem, by some of the Corinthians (comp. 2 Cor. iv. 5, xii. 16).

Eph. vi. 17, '*The sword of the Spirit, which is the word of God.*'

A comparison with the parallel expressions, 'breastplate of righteousness,' 'helmet of salvation,' 'shield of faith,' &c., shows that the meaning of the first clause is not (as is generally imagined) 'the sword belonging to, or used by, the Spirit,' but 'the Spirit, which is the Christian's sword;' that is, the Spirit indwelling in him, which, instructing and strengthening him, enables him to wage successful war against the opposing powers of darkness (comp. Matt. x. 19-20, Mark xiii. 11, Luke xii. 11-2, xxi. 14-5); just as 'faith' repels the assaults made against him by the evil one, 'righteousness' protects his heart, or the 'hope of salvation' his

head. But if so, then the 'word of God' (*ῥῆμα τοῦ Θεοῦ*) is clearly none other than that indwelling power of God spoken of under the same title in Eph. v. 26 and Heb. vi. 5, the *inspiring* word, not the *inspired*.

1. Thess. ii. 13, '*When ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God.*'

Here again the reference is plainly to the gospel message which Paul preached, and they received as truly Divine, which also 'effectually worked' in those that believed. The expression is no more than any faithful minister of the present day might use of his preaching, in that he had declared not his own fancies, but God's revealed truth; whether in inspired words or not would matter nothing.

Rom. iii. 2, '*Unto them were committed the oracles of God.*'

This might, no doubt, refer to Scripture as a whole, and there is nothing in the context to show that it does not. The use of the same phrase, however, in Acts vii. 38, of the Mosaic revelation, and in Heb. v. 12, 1 Pet. iv. 11, of the fundamental doctrines of religion, that is, again, of *revelations*, seems to make it more probable that this is also the sense here. The Jews were the recipients of Divine revelations, that was their great distinctive advantage; that they had besides many inspired writings was comparatively subsidiary. To the former, then, rather than to the latter, was Paul most likely to refer in such a passage.

We conclude, therefore, that the statement in the text (p. 46) is strictly true; that this phrase, the 'word of God,' is never used as a title of Scripture by any of the New Testament writers, and we may infer, therefore, not understood in that sense at the time. With respect to the phrase itself, it is of course one which, as already hinted, may very fitly be applied to Scripture. All those various 'words' referred to above, are handed down to us in authoritative form only in the Bible; the teaching of the Bible has, when heartily received, the same living and regenerating power that it had when verbally proclaimed by Apostles and Evangelists; the whole book possesses, by virtue of its inspiration, an authority and dignity equal to revelation. To us, therefore, the Bible is undoubtedly the 'word of God.' In thus applying the title, however,

two cautions are necessary : first, as not being a Scriptural one, it is of course of no value controversially ; second, as being *differently* applied, it is rather apt, as in the above instances, to produce misunderstanding of Scripture. However appropriate, then, it would have been better if it had not been so applied, or at least not without some qualifying term, as in the Articles, 'God's word *written*,' &c.

The corresponding transition in sense of the term 'gospel,' as designating, first, exclusively the revelation of God in Christ, now most commonly the written *records* of the earthly manifestation of that revelation, is an interesting and instructive parallel.

II.

OLD TESTAMENT PARALLEL REPORTS.

IN order to show how far the differences existing between the parallel reports of spoken words in the historical books of the Old Testament may be attributed to transcribers' errors, we give here a comparison of the two existing versions of Ps. xviii., the differences between which are to be attributed probably wholly to this source.

2 Sam. xxii.

Jehovah is my rock, and my hold, and my rescuer *for me*; my God, my strength; in Him will I trust; my shield and the horn of my salvation, my fortress and my refuge. *Thou savest me from violence.* Praised, will I cry, is Jehovah; for I am saved from mine enemies. *For the waves*² of death hemmed me in, the streams of perdition affrighted me; the cords of the grave compassed me about, the snares of death came upon me. In my distress I called upon Jehovah, and *called*⁴ to my God; and He heard my voice out of His temple, and my cry for help [came]⁵ into His ears. Then the earth shook and quaked; the foundations of the heavens moved and shook, because He was angry. There went up a smoke in His wrath, and fire out of His mouth devoured; burning coals were consuming thereout. He bowed the heavens also,

Ps. xviii.

I will ardently love Thee, Jehovah my strength. Jehovah is my rock, and my hold, and my rescuer;¹ my God, my strength; in Him will I trust; my shield and the horn of my salvation, my fortress.

Praised, will I cry, is Jehovah; for I am saved from mine enemies. ²The *cords* of death hemmed me in, the streams of perdition affrighted me; the cords of the grave compassed me about, the snares of death came upon me. In my distress I called upon Jehovah, and *cried* to my God;³ He heard my voice out of His temple, and my cry for help *came before Him*, into His ears. Then the earth shook and quaked; the foundations of the *mountains* moved and shook, because He was angry. There went up a smoke in His wrath, and fire out of His mouth devoured; burning coals were consuming thereout. He bowed the heavens also,

¹ Several MSS. insert 'for me.'² Several MSS. read 'cords'; the LXX in both places has 'pangs.'³ Three MSS. insert 'for.'⁴ One MS. and LXX read 'cried.'⁵ Several MSS. insert 'and.'⁶ One MS. inserts 'came before Him.'

and came down; and thick darkness was under His feet. And He rode upon a cherub, and did fly; yea, He *appeared*¹ upon the wings of the wind. And He made darkness² *pavilions*³ round about Him, darkness of waters, thick clouds of the skies. From the brightness before Him *were consuming* burning coals of fire. Jehovah thundered from heaven, and the Most High uttered His voice.

Yea, He sent out arrows and scattered them;⁴ lightning, and confounded them. Then the sources of the *sea*⁵ appeared, the foundations of the world were discovered, at the rebuke of Jehovah, at the breath of the wind of His nostrils. He sent from above, He took me; He drew me out of many waters; He delivered me from my powerful enemy, from my haters, for they were too strong for me. They anticipated me in the day of my calamity; but Jehovah was ^{12a} a stay to me. He brought me forth also into a large place; He set me free, because He delighted in me. Jehovah requited me according to my righteousness; according to the cleanness of my hands hath He recompensed me. For I have kept the ways of Jehovah, and have not wickedly departed from my God. For all His judgments were before me; and His ordinances, I did not depart¹³ from them.¹⁴ I was also perfectly *His*, and I have kept myself from my iniquity. Therefore

and came down; and thick darkness was under His feet. And He rode upon a cherub, and did fly; yea, He *soared* upon the wings of the wind. And He made darkness *His secret place*, His *pavilion* round about Him, darkness of waters, thick clouds of the skies. From the brightness before Him *His thick clouds passed*, hailstones and burning coals of fire. Jehovah *also* thundered in⁷ heaven, and the Most High uttered His voice,⁸ *hailstones and burning coals of fire.*⁹ Yea, He sent out His¹⁰ arrows, and scattered them; and He shot out *lightnings*, and confounded them. Then the sources of the *waters* appeared, and the foundations of the world were discovered at Thy rebuke, Jehovah, at the breath of the wind of Thy¹⁰ nostrils. He sent from above, He took me; He drew me out of many waters; He delivered me from my powerful enemy, and from my haters, for they were too strong for me. They anticipated me in the day of my calamity; but Jehovah was for a stay to me. He brought me forth also into a large place; He set me free, because he delighted in me. Jehovah requited me according to my righteousness; according to the cleanness of my hands hath He recompensed me. For I have kept the ways of Jehovah, and have not wickedly departed from my God. For all His judgments were before me; and His ordinances I did not *cause* to depart from me. I was also perfectly *with Him*, and I have kept myself from my iniquity. Therefore

¹ The Heb. for 'appeared' is אֵרָא, for 'soared' אָרָא. A large number of MSS. read 'soared' in 2 Sam. xxii.; several read 'appeared' in Ps. xviii.

² Two MSS. and the LXX insert 'His secret place.'

³ Several MSS. and the LXX read 'His pavilion.'

⁴ Several MSS. and the LXX read 'from.'

⁵ Several MSS. omit from 'Jehovah' to 'voice.'

⁶ Several MSS. and the LXX omit 'hailstones and coals of fire.'

⁷ Three MSS. and the LXX omit 'His.'

⁸ The LXX (B) adds; and He shot out.'

⁹ One MS. reads 'waters.' In Ps. xviii. several MSS. read 'sea.'

¹⁰ One MS. reads 'His.'

¹¹ Several MSS. insert 'and.' In Ps. xviii. three MSS. omit 'and.'

¹² Many MSS. insert 'for.'

¹³ The Heb. for 'depart' is אָסַר for 'cause to depart' אָסַר. In 2 Sam. xxii. one MS. reads the latter, in Ps. xviii. several read the former.

¹⁴ Several MSS. read 'him.' In Ps. xviii. one reads 'them.'

Jehovah hath recompensed me according to *my cleanness*¹ in His eyes. With the merciful Thou wilt show Thyself merciful, with an upright man Thou wilt show Thyself upright, with the pure Thou wilt show Thyself pure, and with the perverse Thou wilt deal intricately. *And* wilt save a poor people, but cast down *Thy eyes upon* the lofty. For Thou [art]² my lamp, Jehovah³; and Jehovah will lighten my darkness. For by Thee I run through a troop, 'by my God I leap over a wall. God, His way is perfect; the saying of Jehovah is refined; He is a shield to all them that trust in Him. For who is God, save Jehovah? and who is a rock, *beside*⁴ our God? God is *my place of strength* [and] force, and *straighteneth*⁵ my way perfect. He maketh my feet equal to those of hinds, and setteth me upon my high places. He teacheth my hands to war, that a bow of brass is broken by my arms. Thou hast also given me the shield of Thy salvation;

and Thy answering hath made me great. Thou hast enlarged my paces under me, that my ancles did not slip. I have pursued my enemies and *destroyed*⁷ them, and turned not again until I had consumed them. *And I have consumed them, and I have shattered them, and they arose* not; *yea*,⁸ they are fallen under my feet. For Thou hast girded me with force for the war; Thou hast laid low my opponents under me. Thou hast also turned to me the backs of my enemies, my haters, *that I may annihilate* them. They cried for help, but there was no saviour; *unto* Jehovah, but He answered them not. Then did I beat them as small as the dust of the earth;

Jehovah hath recompensed me according to *the cleanness of my hands* in His eyes. With the merciful Thou wilt show Thyself merciful, with an upright man Thou wilt show Thyself upright, with the pure Thou wilt show Thyself pure, and with the perverse Thou wilt deal intricately. *For Thou* wilt save a poor people, but cast down the lofty eyes. For Thou *wilt light* my lamp, Jehovah; *my God* will lighten my darkness. For by Thee I run through a troop, and by my God I leap over a wall. God, His way is perfect; the saying of Jehovah is refined; He is a shield to all them that trust in Him. For who is God save Jehovah? and who is a rock *save* our God? God is *He that girdeth me with* force, and *maketh* my way perfect. He maketh my feet equal to those of hinds, and setteth me upon my high places. He teacheth my hands to war, that a bow of brass is broken by my arms. Thou hast also given me the shield of Thy salvation; *and Thy right hand hath holden me up, and Thy answering hath made me great.* Thou hast enlarged my paces under me, that my ancles did not slip. I have pursued my enemies and *overtaken* them, and turned not again until I had consumed them.

I have shattered them, and they *could not rise*; they are fallen under my feet. For Thou hast girded me with force for the war; Thou hast laid low my opponents under me. Thou hast also turned to me the backs of my enemies, *and*⁹ my haters, [that]¹⁰ I may annihilate them. They cried for help, but there was no saviour; *upon* Jehovah, but He answered them not. Then did I beat them as small as the dust¹¹ before the wind;

¹ The LXX reads as Ps. xviii. In Ps. xviii. one MS. reads 'my cleanness.'

² Several MSS. read 'wilt light.'

³ One MS. adds 'my God.'

⁴ A large number of MSS. and the LXX insert 'and.'

⁵ Several MSS. read 'save.' In Ps. xviii. several read 'beside,' two 'as.'

⁶ The Heb. for 'straighteneth' is מִשְׁתָּרֵם, for 'maketh' מָעַשׂ.

⁷ Several MSS. read 'overtaken.'

⁸ Two MSS. omit 'yea.'

⁹ Four MSS. omit 'and.'

¹⁰ Several MSS. insert 'that.'

¹¹ One MS. inserts 'of the earth.'

as mire of the street did I *stamp* them,¹ and *spread* them abroad. And Thou hast freed me from the quarrels of my people;² Thou hast *kept*³ me a head of nations; a people I knew not do serve me. Sons of strangers dissemble unto me; at the mere report they obey me. Sons of strangers fade away, and *gird themselves* from their close places. Jehovah liveth; and blessed be my rock, and exalted be the God of the rock⁴ of my salvation. It is God that giveth me vengeance, and that *bringeth down* the people under me; *yea*, He *bringeth me forth* from my enemies. And Thou hast lifted me up above my opponents; Thou hast delivered me from the man of *violent deeds*. Therefore I will give thanks unto Thee, Jehovah, among the nations, and I will hymn Thy name. He is a tower of salvation unto His king, and showeth mercy to His anointed, unto David, and to his seed for ever.

as mire of the street did I *cast* them out.

Thou hast freed me from the quarrels of a people, Thou hast *set* me a head of nations; a people I knew not do serve me. At the mere report they obey me; sons of strangers dissemble unto me. Sons of strangers fade away, and *are afraid*⁴ from their close places. Jehovah liveth; and blessed be my rock, and exalted be the God of my salvation. It is God that giveth me vengeance, and that *submitteth* the people under me; He *freeth* me from my enemies. *Surely* Thou hast lifted me up above my opponents; Thou hast delivered me from the man of *violence*.⁶ Therefore I will give thanks unto Thee, Jehovah, among the nations, and I will hymn Thy name. He is a tower of salvation unto His king, and showeth mercy to His anointed, unto David, and to his seed for ever.

The kind and amount of divergence in the majority of the parallel reports of words in the historical books, will be found on examination closely similar to that here observable, and may therefore be most probably attributed to the same source. We take as a sample instance the parallel accounts of God's message to David by Nathan.

2 Sam. vii. 5-16.

Go and say unto My servant, unto⁷ David, Thus saith Jehovah, Shalt thou⁸ build Me a house *for Me* to dwell in? For I have not dwelt in a house *since that day* that I brought up the children of Israel out of Egypt, even to this day, but have gone *in a tent*, and *in a*

1 Chron. xvii. 4-14.

Go and say unto David My servant, Thus saith Jehovah, Thou shalt *not* build me a house⁹ to dwell in. For I have not dwelt in a house *from the day* that I brought up¹⁰ Israel to this day, but have gone *from tent to tent*, and *from*

¹ The Heb. for 'I did stamp them' is *אֶתְּכָם*, for 'I did cast them out' *אֶתְּרִיקֶם*. In 2 Sam. xxii. several MSS. read 'cast out.' In Ps. xviii. several, with the LXX, read 'stamp.'

² Several MSS. and the LXX omit 'my,' most of them reading 'peoples.'

³ One MS. reads 'set.' In Ps. xviii. one reads 'kept.'

⁴ The Heb. for 'gird themselves' is *יִתְּכָם* for 'be afraid' *יִתְּרָם*. In Ps.

xviii. several MSS. and the LXX read 'gird themselves.'

⁵ Several MSS. omit 'of the rock.'

⁶ Several MSS. read 'violent deeds.'

⁷ Several MSS. and the LXX omit 'unto.'

⁸ The LXX inserts 'not,' as in Chronicles.

⁹ One MS. and the LXX insert 'for Me.'

¹⁰ Two MSS. insert 'the children of.'

dwelling, wheresoever I have wandered about with all the children of² Israel. Did I speak a word to any of the tribes³ of Israel, whom I commanded to feed My people Israel, saying, Why build ye not Me a house of cedars? Now therefore thus shalt thou say unto My servant, unto⁴ David, Thus saith Jehovah of hosts, I took thee from the sheepcote, from behind the sheep, to be a leader to My people, to⁵ Israel. And I have been with thee whithersoever thou wentest, and have cut off all thine enemies from before thee, and have made thee a great name, like the name of the great ones that are in the earth. And I have appointed a place for My people, for⁷ Israel, and planted them, that they may dwell in their place and be disquieted no more. And the children of wickedness shall not afflict⁸ them any more, as at the first, and since the day that I ordained judges over My people Israel. And I have caused thee to rest from all thine enemies; and Jehovah telleth thee that (יְיָ) Jehovah will make thee a house.⁹

When thy days are fulfilled, and thou shalt lie with¹⁰ thy fathers, I will raise up thy seed after thee, which shall go forth out of thy bowels, and I will establish his kingdom. He shall build¹² a house for My name, and I will establish the throne of his kingdom¹³ for ever. I will be his father, and he shall be My son. If he commit iniquity, I will chasten him with the staff of men, and with the affliction of the children of men. And My mercy shall not be taken¹⁴ from him, as I took it away from Saul, whom I took away¹⁵ before thee.¹⁶ And thy

dwelling [to dwelling],¹ wheresoever I have wandered about with all

Israel. Did I speak a word to any of the judges of Israel, whom I commanded to feed My people, saying, Why build ye not Me a house of cedars? Now therefore thus shalt thou say unto My servant David, Thus saith Jehovah of hosts, I took thee from the sheepcote, from behind the sheep, to be a leader to My people Israel. And I have been with thee whithersoever thou wentest, and have cut off all thine enemies from before thee, and have made thee a name, like the name of the great ones that are in the earth. And I have appointed a place for My people

Israel, and planted them, that they may dwell in their place and be disquieted no more. And the children of wickedness shall not waste them any more, as at the first, and since [the] days that I ordained judges over My people Israel. And I have subdued all thine enemies; and I tell thee that (א) Jehovah will build thee a house. And it shall come to pass, when thy days are fulfilled, for to go to thy fathers, I will raise up thy seed after thee, which shall be of thy sons,¹¹ and I will establish his kingdom. He shall build Me a house, and I will establish his throne for ever. I will be his father, and he shall be My son.

And My mercy will I not take away from him, as I took it from him that was before thee. And I will sett¹⁷e

¹ The LXX reads as in Samuel.

² The LXX omits 'the children of.'

³ The LXX in each place reads 'any tribe.'

⁴ Several MSS. omit 'unto.'

⁵ Several MSS. omit 'to.'

⁶ Several MSS. insert 'great.'

⁷ A large number of MSS. omit 'for.'

⁸ The LXX in both places reads 'humble.'

⁹ The LXX inserts 'and it shall come to pass.'

¹⁰ The LXX in both places reads 'and thou shalt sleep with.'

¹¹ The LXX in both places reads 'shall be out of thy bowels.'

¹² The LXX inserts 'Me.'

¹³ The LXX reads 'his throne.'

¹⁴ Several MSS. and the LXX read 'I will not take.'

¹⁵ The LXX reads in both places 'them that were.'

¹⁶ One MS. and the LXX read 'Me.'

house and *thy*¹ kingdom shall be secure him in My house and in My² kingdom
 for ever before thee,³ *thy*⁴ throne shall be for ever, and his throne shall be
 established for ever. established for ever.

It is not of course intended to assert that all these variations, in either instance, have been introduced since the incorporation of these writings into Scripture; a large proportion, on the contrary, may most probably be assigned to the period before this took place. It is impossible, however, now to distinguish which belong to the one stage and which to the other.

¹ The LXX reads 'his' twice.

² Several MSS. and the LXX read 'Me.'

³ The LXX reads 'his.'

⁴ The LXX reads 'and his.'

LONDON

PRINTED BY SPOTTISWOODE AND CO.
 NEW-STREET SQUARE







3 2044 069 662 039

The borrower must return this item on or before the last date stamped below. If another user places a recall for this item, the borrower will be notified of the need for an earlier return.

*Non-receipt of overdue notices does **not** exempt the borrower from overdue fines.*

<p>Andover-Harvard Theological Library Cambridge, MA 02138 617-495-5788</p>
--

Please handle with care.
Thank you for helping to preserve
library collections at Harvard.

